

THE

EMBRACING
**THE CHRISTIAN
TRIBUNE**

CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, JULY 5, 1900.

Number 27.



Class of Girls and Teacher in the Christian School at Constantinople, Turkey;
and a Group of the Teachers.—(See page 536.)



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THIRTY DAYS' NOTICE.

When our great combination offer was announced it was stated that it would be continued for a short time only. As stated last week, the purpose for which the offer was made has been accomplished. We do not desire, therefore, to continue it longer. In order, however, to give all who are working on clubs an opportunity to complete them, we allow the offer to remain open till August 1. This will give ample time, if the work is pushed, but will pass unawares if the work is put off. This has been an

Exceedingly Popular Offer

and thousands have enjoyed its benefits. This plan of allowing our patrons the benefit of the expenditure for advertising the book should be appreciated by them, and we believe it is. (At this juncture we were interrupted by the arrival of a club of twenty-one new subscribers. We are always willing to stop to attend to such pleasurable duties.)

Those who have been expecting to accept this offer are hereby notified that it

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THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

AND THE CHRISTIAN TRIBUNE.

Vol. XVII.

CHICAGO AND WASHINGTON, JULY 5, 1900.

No. 27.

THE DEAD CHILD.

Sleep on, dear, now,
The last sleep and the best,
And on thy quiet breast,
Violets I throw.

Thy scanty years
Were mine a little while;
Life had no fears
To trouble thy brief smile
With toil or tears.

Lie still, and be
Forevermore a child!
Not grudgingly,
Whom life has not defiled,
I render thee.

Slumber so deep
No man would rashly wake;
I hardly weep,
Fain only, for thy sake,
To share thy sleep.

Yes, to be dead,
Dead, here with thee today—
When all is said
'Twere good by thee to lay
My weary head.

The very best!
Ah, child so tired of play,
I stand confessed;
I want to come thy way,
And share thy rest.

—Ernest Dowson.

ISSUES OF PROGRESS.

By B. A. Abbott.

The Preacher and His Cigar.

It is contended by many that a preacher has a right to his cigar. It may be so, but a number of things make it wise for him to be an abstainer from tobacco. Here is a case: The zealous young evangelist who uses tobacco was trying to convert a man, but his conversation ceased when the man said: "I am afraid if I become converted I shall learn to smoke." In this case at least the cigar did harm. In what instance has it ever added to the minister's power?

"Plague Blotches on the Republican Convention."

Says The Congregationalist: The applause given to Senator (ex-Senator) Quay of Philadelphia and the seating of the Addicks faction from Delaware are plague blotches on the Republican convention of last week." A writer in The Outlook says that compared with the ovation Quay received the applause for the president was nothing. Evidently the Republicans had forgotten that good old proverb preaching the value of a good name.

The Prohibition Convention.

The Prohibition convention which recently met in Chicago sends out to the voters of the United States a platform every doctrine of which thoughtful men of every party must believe. It has only two planks, declaring for the prohibition of the liquor traffic and for woman suffrage. It denounces the president for his

alleged personal habits of wine-drinking and for his sympathy with the liquor element of the country. It says the administration is under mortgage to the beer power. In the nomination of Mr. John G. Woolley for the first place on the ticket, a man of great brilliancy was chosen. He is an enthusiast, and wherever he goes will win men to his cause. Not even Mr. Bryan himself is a better speaker than Mr. Woolley. The platform of the party does not include enough but it is undoubtedly right in making the liquor question the great overshadowing question in American politics. It is the great issue even if the majority of the people, party blind, do not see it.

Creed Making.

Rev. W. E. Barton, D. D., pastor of the First Congregational Church, Evanston, Ill., being dissatisfied with the present "covenant" of the church, has, together with the officers of the church, decided to present a new creed, dealing chiefly with conduct. It is in response to that popular cry for the ethical, which with all the faults and failings of this age, amounts almost to a passion. Here is a part of his creed: "You promise to treat the members of this church as your Christian friends; to observe faithfully the worship and ordinances of this church and to submit to its government; to join in its Christian work; to contribute conscientiously of your means to its support and its benevolences; to maintain secret and family prayer and reading of God's word, and in all things, so far as it shall be made known to you, to do as Jesus would have you do." All will agree that this is a distinct advance on all hitherto man-made creeds, but like all the rest it will fail for it undertakes to point out in detail the Christian life. It aims to make rules for Christians to live by and that always fails. Christians live by inspiration. The Christian life is like a tree which blooms and bears fruit not because of any fiat, but because of the inner life. So the New Testament commits men to a creed which is a person. The creed question will never be settled till it goes back to that position. And how comfortable it is to stand upon the platform which you know will never be outgrown, never need revision, and never fail in its sparkling springs of divine inspiration.

The Indian Famine.

Ten millions of people are in imminent peril from starvation in India. The thought of it nearly overwhelms one. It is indeed a tragedy shrouded in mystery as deep and dark as existence itself. But will God's people lose faith in him? By no means. Having known him in the sunlight we can trust him in the darkness. The growth of the Christ spirit in the world is plainly declared by the free will offerings being sent to the relief of "India, sad India" from every part of the globe. In one list we read of contributions from a Christians' association in China, a German orphanage in Turkey, a band of Junior Endeavorers in Japan, an anonymous gift of \$100 residing in

Italy, and from practically every state in the United States. Millions will be saved from the awful death of starvation by the gifts of Christians. Sometimes people who profess not to believe in Christianity ask us for the facts of spiritual life. Surely this great tidal wave of benevolence is an immense one. Looking at it in the light of history it is nothing less than a great moral miracle. These gifts also show us that Christianity is no mere airy sentimentalism, but it is of practical utility. It is something that works well in times that are trying. It is often an unseen force, which, like the stars, is not seen in daylight, but shines with all the brilliancy of divinity when it is night in the world. God is relieving India through his people and when the religion of Jesus has done its work in that ancient land, famines, as in this country, will become practically impossible.

Christian Endeavor Still Grows.

The prophets who have been telling us that Christian Endeavor will soon die out seem destined to complete disappointment. At the annual corporation meeting of the United Society of Christian Endeavor in Boston, June 28, Secretary Boer's report showed that more societies were added last year than for several years previous. There are now 59,712 C. E. societies in the world, with a total membership of 3,500,000. Every nation in the world is represented. There are three thriving societies in the Philippines. The life of this movement is its devotion to the living and personal Christ. Its doctrine is contained in the pledge which at the same time requires the one taking it to consider the supreme allegiance of life to be to Jesus. Any movement entirely loyal to Jesus will be irresistible.

A Good Devotional Book.

In the mad rush for things new and novel it is likely we forget many old things of great worth. We are "off with the old love and on with the new" so easily and quickly that our haste robs us of much. How many today read David Brainerd's journal of his life and works among the North American Indians? And yet it is a work of such a nature that Rev. J. H. Jowett, Dr. Dole's successor in Birmingham, England, considers it one of the best of devotional books and among the few that he keeps near his bedside. The best devotional books are those which relate arduous works done for love's sake. In such there is no cant. Merely pious platitudes allay when we have read but a little, but these are always fresh.

Politicians and Christian Sentiment.

Politicians do not care to put much Christianity into their platforms, but they are careful not to take hold of a man who antagonizes anything really cherished by church people. It is said that Hon. A. D. White, United States minister to Germany, might have been nominated for the vice-presidency had there not been found in his book, "War fare Between Science and Religion," certain unpalatable things about the latter.

GENTLE ACCENTS.

A kindly word and a tender tone—
To only God is their virtue known;
They can lift from the dust the abject
head;
They can turn a foe to a friend instead;
The heart close barred with passion and
pride
Will fling at their knock its portal wide;
And the hate that blights, and the scorn
that sears,
Will melt in the fountain of childlike
tears.
What ice-bound barriers have been
broken,
What rivers of love been stirred,
By a single word in kindness spoken,
By only a gentle word.

GOD CLAIMS YOU.

It is related of Earl Kharns that when a mere boy he heard the preacher say in the course of the sermon, "God claims you; what will you do with the claim?" He went to his home and immediately told his mother the incident and said, "I have decided to recognize the claim." When urged by his companions to go into some doubtful amusement, the reason for his refusal was always politely given, "God claims me;" when the burdens of the government rested upon him in later years and others were taking bribes, he flatly refused, saying, "God claims me;" and when he was elevated to the position of lord treasurer, the minister of the church offered to excuse him from teaching in the Sunday School because of the heavy burdens of his high office, but he refused to be relieved, and quickly responded, "I cannot do otherwise; God claims me." The recognition of God's claim is the chief thing in life. All other things are secondary.

We may have much or little now, but everyone will some day have a grave, and that will be the measure of our wealth or our poverty. Death claims all the human race and into its dark and chilling shadow, the whole world is rapidly marching. Do not forget that the Almighty has said: "It is appointed unto men once to die; but after this the judgment" (Heb. 9: 27).

Jesus Christ came into this world to teach all mankind how to live, to take the sting out of death and to save us from condemnation at the last day. He is the friend of all hearts and "His blood cleanseth us from all sin" (1 John 1: 7). "God so loved the world that He gave His only begotten Son that whosoever believed in Him should not perish but have everlasting life" (John 3: 16). No one is excepted, for God "is not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9), and "he that believeth on Jesus Christ and obeys his commandments, 'hath everlasting life, and shall not come into condemnation, but is passed from death unto life'" (John 5: 24).

The First Step.

God claims you. What will you do with the claim? "I call Heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou mayest live" (Deut. 30: 19). The way is very simple. We start with the new birth. Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3: 5). Faith comes by hearing the word of God (Rom. 10: 17), and this word is the

incorruptible seed of the spirit (Rev. 2: 17). Thus we are led to believe. On the day of Pentecost, the apostle said: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit" (Acts 2: 38). We do not get so much confused over faith in Jesus as the Christ and repentance of our sins, as we do over our baptism, but this is clearly settled by the Scriptures. Paul says there is just "one baptism" (Eph. 4: 5) and that is performed by a burial. "We are buried with Christ by baptism into death" (Rom. 6: 4). The eunuch "went down into the water" and came "up out of the water" (Acts 8: 38, 39) as did all others in the apostolic period. Have you confessed your faith in Jesus? (Rom. 10: 9, 10; Matt. 10: 32, 33.) Have you repented of your sins? (Acts 17: 30). Have you been baptized? (1 Peter 3: 21). Do you recognize the claim of God?

Christian Growth.

Now being "born again" of the incorruptible seed (1 Peter 1: 23), we start to live. This is only the beginning. "Give all diligence to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, and if these be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1: 5-8). Having the Holy Spirit, we must yield the fruits of the spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness and temperance" (Gal. 6: 22, 23). God claims these fruits. Are you yielding them? Jesus said that whosoever is not willing to contend with difficulties, to suppress evil desires, to surrender self, to labor for the extension of the kingdom, "to bear His cross and come after Me, cannot be My disciple" (Luke 14: 27). Every trade and profession says the same thing to every man who enters it. The boy entering school, the mechanic entering the shop or the soldier entering the army are met at the very threshold with a similar demand. There must be a willingness to contend, to submit, to continue if one would master anything he undertakes. It is no less so in following Jesus Christ. He will be our strength and help us with His grace. Then the assurance is: "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2: 10). All this must be true for it is impossible that the word of God should fail (Matt. 24: 35). "Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished," saith the Lord (Isa. 51: 6). All men are free to do or not, consequently only by recognizing His claim can God save you. You must yield to His loving demands and then "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). God claims you; what will you do with the claim? You may never see to-morrow; only to-day is yours. Will you recognize the claim now? Said Jesus, "If you love me, keep my commandments" (John 14: 15).

P. A.

THE CHRONICLER'S DESK.

Religious Dullness.

The Chronicler remembers hearing "Ian Maclaren"—Dr. John Watson of Liverpool—deliver a lecture to preachers in Oxford in which he took off in humorous fashion the slowness of people to catch on to anything fresh in religious teaching. A preacher makes a new discovery and is anxious to give his hearers the benefit of their teacher's originality. With painstaking precision and great nicety of speech he lays before his dear people the fundamental and altogether original proposition, that a cat has four legs. He elaborates, illustrates and applies this truth in such a variety of ways that every ten-year-old child in the house, he is sure, must understand it. But greatly to his surprise this convincing demonstration of an original truth makes so slight an impression that he hears of no response to his appeal. He recurs to the subject again and again until he has treated it exhaustively nine times—the number of a cat's lives—and three years of time has passed into eternity. Somewhat discouraged at the slowness of appreciation of his important discovery he stepped into a bus on Monday morning on his way into the city, when he was accosted by one of his most prominent members, who greeted him cordially, and entering into conversation complimented his pastor on his last sermon, and proceeded to announce the fact as a brand new discovery of his own that a cat has four legs!

Religious Dullness Exceeding Dull.

It takes the man in the street—this is Mr. Stead's phrase for the average man—a long time to unlearn old things and just as long a time to learn new ones. Dr. Dale of Birmingham, who preached forty years to one of the most intellectual congregations in England, said it took him fifteen years to make his people familiar with a new idea. Mr. Gladstone speaks of the extreme difficulty of getting an Englishman to understand a new political measure, and he is slower still in comprehending a new religious idea. It has taken our people seventy-five years to familiarize the mind of Christendom with the simple truth that faith in Christ and not faith in creeds and dogmas, saves the soul, and makes the Christian. Truths familiar to scholars for nearly a century most of the people have not yet heard of and the little they have heard has been conveyed in the sneers of tom-tit preachers! People have so much to think about in these days when little thinking is done, that it takes them a long time to learn anything new about religion. The worst of it is there are a great many old things they haven't learned. Who can say that this monstrous slowness in acquiring a knowledge of "the rudiments of the first principles of Christ is for lack of opportunity? If those Hebrews who were rebuked for being "babes" and "without experience of the word of righteousness," and "dull of hearing," and altogether behind the times considering their chances, had been able to purchase a New Testament for five cents, and a whole Bible for twenty cents, and to attend Sunday Schools, and Christian Endeavor societies, and religious conventions, and read religious newspapers at a cost of two and three cents a copy, and listen to two sermons every Sunday, with all the other modern facilities of acquiring knowledge, the reproach of the inspired writer would have been far more humiliating, "Where-

as for the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not of solid food."

Practical Slowness.

It is much easier to change people's ideas than it is to change their habits. It is less difficult to acquire new knowledge than it is to habituate yourself to new customs and practices. D'Aubigne tells us that long after Luther had launched the Reformation he continued to dwell in the convent and to wear the monkish costume, and for more than a generation the Protestant reformers continued to observe many popish practices and customs. The early Jewish converts to Christianity brought over not only old habits and many of the observances of the old religion, but not a few insisted on incorporating the entire law of Moses into the Christian system. It was much harder to unlearn Judaism than it was to learn Christianity. This was one of the chief reasons of the slowness of their progress in the knowledge of Christ. There is less excuse for us except in the tyranny of old mental and moral habits. A preacher may continue to preach old ideas long after he has ceased to believe them by sheer force of habit. It is hard to burn the old barrel, to reconstruct old sermons, to cease the pronunciation of the old shibboleths, to retrace the lines of the old theology, to habituate one's self after so many years to new modes of thought and life. A man who joins the church in middle life and after may experience a change in his way of thinking and perhaps in his way of feeling, but how rarely in his way of living. It is important to build right from the foundation, for structural changes are hard to make after the building is once in full course of erection.

BEYOND THE SEA.

So many people are constantly crossing and recrossing the Atlantic ocean that there is no longer any novelty in going abroad. As many readers of the Christian Century have already visited the scenes beyond the sea, the notes "Beyond the Sea" this summer shall be mingled with historical hints. This letter is written to our many friends while yet in mid-ocean. The "bon voyage" of many letters was changed for the "bon voyage" of personal friends who were at the pier to bid us a good voyage as we sailed on the City of Rome from New York for Glasgow. We sailed on June 2 at noon. As we drifted down the Hudson river toward the bay we could see the kerchief of Bro. B. G. Denham still waving "bon voyage." Soon the New York sky-scrapers and Bartholdi's Statue of Liberty sank beneath the horizon, and when at 9 o'clock the "all is well" was called we were out of sight of land. There is much wisdom in the homely adage, "Never cross your bridges until you come to them." We had dreaded the proverbial tribute we feared we should be compelled to pay to Neptune. But we ate our meals regularly and failed to feed the fishes. Indeed while the vessel rolled and tossed terrifically two nights Mrs. Young and Helen have proved fine sailors and the writer did not have any seasickness whatever. Notwithstanding the fog and the rain which we have had nearly every day we remained on deck as much as possible. Avoiding severe seasickness is a simple matter. Just a little attention

to one's physical condition and plenty of exercise on deck solves the entire problem. I shall be glad to write those who are going abroad a personal line as to the details of a cheerful and comfortable sea-voyage. As regularly as the days have come have we enjoyed four of the five meals and lunches prepared for us. One must throw dull care overboard and rest on at sea. Our daily routine has been somewhat as follows: A cold salt-water bath at 6 a. m.; breakfast and a couple of miles stroll around the deck from 8 to 10; from 10 until 1 p. m. reading or chatting or simply watching the waves roll by; luncheon from 1 to 2 p. m.; lazily lying in a steamer chair talking to steamer acquaintances or planning for sight seeing through Scotland, England, Holland, etc., from 2 to 5 in the afternoon; then several miles stroll around the deck; dinner at 6 and another stroll; supper at 9 and conversation or some impromptu entertainment in the cabin. The writer has spoken twice thus far on the voyage, giving a Bible reading one night and conducting the Sunday morning service. By the by I never had more close and earnest attention given the simple preaching of the Gospel of the Son of God than on Sunday morning on the high sea. The ocean was very rough and most of those who filled the dining room were men, but as I talked simply of the suffering yet sinless Savior there was scarcely a dry eye in the audience. There were a number of noble Scotchmen present among whom I shall remember pleasantly the Wallace Brothers of Edinburg. When my American friends expressed surprise at the deep spiritual power of the service I explained to them the secret of it. A large part of the worshippers were Scotchmen belonging to the Presbyterian church. They were men full of faith and of the Holy Spirit, who had come to the service to worship God and not criticize man. If you wish to hear a good, spiritual heart warming sermon go to the service with a warm heart, in a spiritual frame of mind and with a good conscience, void of offense toward God and man.

We have learned more deeply than ever that "God is on the ocean just as well as on the land," and that a friend will make friends everywhere. "Land! Land!" We are nearing Moville, Ireland, and the "bon voyage" has been fully realized.

Charles A. Young.

OUR DEACONESSES.

With two-thirds of her force women, the present organization of the church seems hardly to represent with any degree of fairness its membership. Surely the most conservative must see the wisdom of developing and applying more thoroughly the talent of the women who constitute the great majority of every congregation. What a world of good has come in this direction from the C. W. B. M., the W. C. T. U. and the Y. P. S. C. E. And should not this large element in every local church be better represented in its management?

Their Origin and Sphere

Who is the deaconess and whence does she come? Go back to Genesis and read of the woman that God made her a helpmeet for man. The diaconate is essentially a ministry of help, and it is not an unnatural or unreasonable thing that woman should have a part in it. Read Romans 16: 1, where Paul commends Phoebe, "a servant of the church which is at Cenchrea." Servant here is deacon, the

same word applied to Paul and Apollos, "ministers by whom ye believed," and to Jesus himself, "a minister of the circumcision." Evidently there was connected with the church a body of women pledged to missionary service, of which Phoebe was one, for she is not the minister or servant but "a minister." So 1 Tim. 3: 11 evidently refers to the woman deacons, or deaconesses. "If the testimony borne in these two passages," says Lightfoot, "had not been blotted out of our English Bibles our English church would not have remained so long maimed in one of her hands."

Pliny in his famous letter to Trojan tells how he elicited information by torture from two handmaidens who were known as ministræ, a word more easily translated "deaconesses." Ex duabus ancillis quæ ministræ dicebantur.

The System Abused.

In later centuries this institution was no doubt abused. The absurd and unscriptural convent system, with its nuns, is introduced. Then comes the work of Pastor Flidner in 1833 out of which in Germany alone grew in forty years thirty-four mother houses with 1,700 deaconesses, of whom Florence Nightingale is the most noted. This comes nearer the New Testament idea. We do not care for a special order set apart by a distinctive garb, but is there not a ministry to-day in teaching the poor and ignorant, caring for the sick and afflicted, dealing with the training of the young and the moral reformation of the fallen which calls for just such a consecrated body of women in every church?

The System Applied.

We have ten of these deaconesses. They form a board, choose their own officers, hold monthly meetings, attend lady candidates for baptism and care for baptismal robes, assist the pastor in visiting and ministering to the sick, the poor, the needy, and the strangers, have a care for the cleanliness and order of the house of worship, look after the linen and silver belonging to the Lord's table, and submit semi-annually to the church reports of visits made, work done and money collected and expended.

Its Effects.

Through this board the women of the church feel they have some representation in its official control and direction, its sphere of operation does not interfere with that of any other organization in the church, and it means a more systematic application of the large and helpful forces of our Christian women. A good deal is said about "the new woman." The old woman is good enough for me. I mean the young woman who has been tried and proven. This is the case with our deaconesses. They have served faithfully. They have given time and affection and means and labor and prayer for the church. To our sick and sorrowing, our aged and little ones, our needy and destitute, our weary and fainting ones, our tempted and failing ones, our strangers and homesick ones they have ministered in a thousand gentle and kindly ways. Flowers that have spoken heavenly messages of comfort and cheer, letters that have breathed inspiration and encouragement, gifts of sympathy that were better than gifts of gold, visits that have been as the ministry of angels have carried into many hearts and homes the sweet influences of the gospel.

Influence of Their Work Infinite.

Clever men can tell the exact distance between the earth on which we live and

the moon in the heavens; they can tell how far the sun is from us; they can even calculate how far it is from one star shining in the midnight sky to another; they know the size of the stars, and weight of the stars, and velocity of the stars, and substance of the stars, but not the cleverness of all the clever men that ever lived can say how far one single little loving deed can go or where its influence will end, for love is infinite and everlasting. While the world passeth away and the lust thereof he that loveth and doeth the will of God abideth forever. And if all the cleverest of clever men cannot tell how far in God's great universe one little loving act can go who can ever hope in this world or the next to measure the good deeds of our deaconesses?

Their Sphere Elevated.

God made men a little lower than the angels, but He made man the only creature endowed with the power of laughter, and perhaps the only creature that deserves to be laughed at, but he made woman to be wisdom and counsel to man, his salt and sunshine, sometimes his pepper and vinegar, always his grace and perfection, making up for all his lack, his defects and shortcomings. So he made our deaconesses.

The Pastor Indebted to Them.

The pastor may approach perfection, but the deaconesses are perfection. The pastor may make a few mistakes—able mistakes and show in their making and and in their correction that he is a man of some ability—but the deaconesses balance up things and fill up the gaps and the waste places the pastor leaves behind him. The pastor owes a good many debts, and when he looks around upon his church people and thinks of the kindnesses of a quarter of a century he feels that he is hopelessly involved and can never expect to pay a nickel on the dollar, but one of his chief debts he owes to the deaconesses. So we say "Long live our deaconesses!" "God help our deaconesses!" "Hail to our deaconesses!" Of all the people who deserve a vacation it is the deaconesses; and of all people we can least spare to go on a vacation it is the deaconesses. May the deaconesses, like the poor, be always with us.

F. D. Power.

POWER FOR SERVICE.

I am to write of the moral dynamics of the Gospel as a spiritual force. The Master spoke of it as "power from on high," and He associated it invariably with the Holy Spirit, the great energy of God communicated from Heaven to the human soul. He promised this to His first missionaries before He sent them out, and it was the only equipment promised by Him or needed by them to quickly and successfully evangelize the world. It was the one condition of spiritual life for salvation and of spiritual power for service, and it excited within the minds of those who were the subjects of this divine endowment a passion for souls, that made them mighty through God to the pulling down of strongholds, the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God. Dynamics is the science of power both in the natural and in the spiritual world, but if you ask me to define the mystic power that transformed the first disciples and changed the face of the world, I cannot comply with your re-

quest. It is too measureless and subtle to be caged in a form of words. As no philosophy can define life, and no science can analyze or describe its essence, no religious thinker can define spiritual power, but both animal life and spiritual power may be seen and measured in their manifestations. Paul refers to this

Supernatural Dynamic Force

in 1 Thes., 1:5, as an evangelistic instrumentality and declares it to be something in addition to the "word only." He says, "Our Gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance." He says again in 1 Tim., 1:7, "Stir into flame the gift of God which is in thee . . . For God gave us not the spirit of fearfulness, but of power and love and discipline." This fresh vital force, this bestowal of health, this power set in motion by the Holy Spirit that came in with the new order in the resurrection of Christ, was to be the true deliverance of mankind. The Apostles when on the eve of beginning their mission which was to give the world a new religion, and a new civilization, and a new and diviner race of men, as the outcome of both, had the great promise, "You shall be endued with power from on high." You shall receive power from Heaven, energy from God, dynamic force from the fountain of life, when the Holy Spirit is come upon you. When the Spirit fell on Pentecost, and the symbolic baptism of fire was realized, the divine force flamed up and out in the form of a resistless energy burning its way to the consciences and purifying the hearts of men. This spiritual power that fell with such startling effect on the world did not originate in the human mind, for the effects produced stood out in such bold contrast to all that was human that the difference was unmistakable. Under the inspiration of this new celestial power—this superhuman impulse brought into the soul by the Holy Spirit—what a wonderful sermon was that of Peter which brought conviction to the hearts of three thousand men! How the fire of an

All Consuming Ardor

must have flashed from his eyes, and beamed from his face, and shot with an intense penetrating glow from the lambent tongue of flame that sat upon him. How the resistless might of infinite love must have thrilled in every word and burned in every sentence to have brought three thousand stubborn rebels, broken and penitent, to the foot of the cross, ready to surrender themselves absolutely to Jesus Christ. On the natal day of this new church of the Holy Spirit and as the result of two sermons, five thousand souls at least were born into the Kingdom of God. A living inextinguishable coal having been brought from the altar, behind the veil, a fire was kindled in Jerusalem that spread with astonishing rapidity over Judea, Samaria, Galilee, the Roman Empire and the world, consuming idols, reducing to ashes heathen temples, and building upon the waste of ruins the Kingdom of God in humanity.

A Record of Conquests

The little book of Acts records a conquest represented by one hundred thousand conversions. There were two hundred and fifty thousand disciples in and around Jerusalem when the Roman army under Titus compassed the Holy City thirty-five years after the ascension.

Before the close of the first half of the century nearly two millions of the bodies of the Saints had been buried in the catacombs of the eternal city. In a century after Pentecost Christians were numbered by millions, and paganism was on trial for its life. The haughty Greek, the proud Roman, the ignorant Samaritan, and the bigoted Jew were melted into submission, and moulded anew in the supernatural furnace of the Gospel, coming out in the beautiful image of Jesus, and bound together in a common brotherhood by the blessed ties of faith, hope and love. Vile persecutors were changed into men of lofty purity and noble philanthropy, liars were made truthful, rogues were made honest, drunkards were made sober, the debased were made moral, carnal men were made spiritual, corrupt men became pure, bad men became good, heathen men became civilized, idolators flung away their idols and demolished their temples and became the children of light.

A Moral Revolution.

What was it that made these inspired missionaries of the cross instruments of a moral revolution that turned the world upside down and right side up? Unless a divine force—a dynamic, redemptive, transforming influence—from God, was thrown into human society from the risen Christ and the descending Spirit on Pentecost, we seek in vain on earth for any sufficient answer to this question.

The Monk's Dream.

The effects of this revolution brought by Spiritual power reminds us of the dream of Duke John of Saxony, when the distant thunders of conflict began to herald the approaching tempest of the reformation. He dreamed that God sent him a monk who was a true son of the Apostle Paul. All the saints accompanied this monk in conformity with the command of God in order to bear him witness before the duke that he did not come to hatch a fraud, but that whatever he should do would be according to the will of God. They requested John to allow the monk to write some words upon the door of the church attached to the castle of Wittenberg, which request was granted. Thereupon the monk began to write and made use of such large letters that they could be read many miles away. The pen he held in his hand was so long that the end of it reached as far as Rome, where it pierced the ears of a lion that was sleeping there, and the roaring of the beast made the triple crown to shake upon the head of the Pope. All of the cardinals and princes ran in haste, and exerted themselves to keep the crown steady in its place. But the lion, constantly disturbed by the pen, began to roar with all his force, so that the whole city of Rome and all the states of the holy empire were eager to learn what had happened. The Pope gave orders that this monk should be opposed, and addressed himself particularly to Duke John of Saxony, as it was in his dominions that the detested monk with his long pen had taken up his station. He then dreamt that all the princes of the empire, himself among the rest, hastened to Rome and endeavored one after another to break the pen; but the more such efforts were made the more the pen became inflexible; it sounded as if it had been made of iron, and they at last became tired of their exertions. The dreamer then heard a wonderful cry; for

from the long plume of the monk a great many other plumes had sprung up.

Luther's Immortal Thesis.

It is extraordinary to relate that on the very day that this dream took place, Martin Luther, "the monk that shook the world," appeared and nailed his immortal thesis to the door of the university church at Wittenburg, and literally, according to the dream, launched the reformation of the sixteenth century and made the papacy and the powers of darkness to tremble throughout the world. Shall we not covet the inheritance and revival of this power to shake and overthrow the powers of chaos and old night in our time? J. J. Haley.

PUNGENT PARAGRAPHS.

Half truths are the worst kind of lies.

"A sociable man is one who, when he has fifteen minutes to spare, goes and bothers someone who hasn't."

After spending an hour showing the curious visitor through the factory, the polite member of the firm was asked a finishing question: "You have kindly shown me through the plant, and told me what the different workmen do, but you haven't explained your own duties yet." "Oh, that is immaterial!" he answered. "But I wish to know," insisted his guest. Leaning over and assuming a confidential air, the man said in an undertone, "I entertain the bores!"

We have heard that in certain sections of the country there are people that actually eat clay! Their skin is yellow, and their flesh has the consistency of tallow. But in many a fine community, there are men who regale themselves on the moral garbage and putrefying carrion of the devil's sluiceways. They gather on goods boxes and whittle and chew and spit and swear and retail a species of gossip that is gangrened. They form moral pest-houses and inoculate the town with the contagion of their leprosy. They are the men that make it unfashionable and unpopular to go to church. They are the devil's legion of honor.

There is no copyright on the "king-becoming graces." Profound learning may lie beyond your reach; wealth may forever elude your covetous grasp; fame may never place the fragrant and fading laurel on your fevered brow; but there is no insuperable barrier between you and the highest moral excellence. You may, if you will, achieve a character that shall exhale sweetness and radiate light; you may be diademed and sceptered by love, with no one to dispute your gracious sway. After all the rush and roar of dizzying trade and the competitions and heart-burnings of earthly strife, men are ready to admit that it is the common, easily and universally attainable graces that are the best; that the only enduring character is the one that is rooted and grounded in love.

Before the preacher steps down from the pulpit, throne of eloquence, into the political arena, let him reflect that economic questions are of such a character that his own brethren in the ministry are taking the opposite side; that political affiliation is not determined alike by every man's conscience. Again, he must

stop and ask himself, "Am I prepared to be the minister of only one political class, to the exclusion of all others?" for be assured, Democrats will not take their gospel from a Republican preacher, nor vice versa. If he reads and thinks, he must have opinions on the divisive and burning questions of the hour. He has the right to express himself if he pleases, but is it prudent and Christian always to insist on one's rights? Better hold his political views in abeyance, and follow religiously and devotedly what all the world admits is a nobler and more honorable career, that of a faithful minister of the Lord Jesus Christ. No ambassadorship to earthly throne or potentate compares with that. Let him choose which career God calls him into, and there abide.

Prof. Huxley says: "Nature's discipline is not even a word and a blow, and the blow first; but the blow without the word. It is left for you to find out why your ears were boxed." F. G. T.

OTHER RELIGIOUS BODIES.

The following is an interview secured by The Religious Herald of Richmond, Va., with Dr. Madison C. Peters, one of the most prominent Pedobaptist preachers of New York, who recently resigned his pastorate, which he had held for eleven years, and joined the Baptists. This is an act requiring so great courage and loyalty to conviction that the statements will be read with interest. We can not give space to the entire interview. The following being the parts directly referring to the subject of "Infant Baptism:"

Question: What led you to become interested in the matter of "Infant baptism?"

Answer: The superstitious regard with which Pedobaptists hold infant baptism was always repulsive to me. That repulsiveness grew until I became filled with insufferable disgust. In eleven years in New York, I never preached on baptism, and practiced infant baptism in public once only. I never did—and I know very few Presbyterian ministers who do—use the prescribed form, which declares that baptism is not only a "sign," but a "seal of ingrafting into Christ, of regeneration, of remission of sins." The Reformed Church declares that the christened baby is "sanctified in Christ."

Question: What is the basis for the remark sometimes made that there are many ministers, not Baptists, who do not believe in infant baptism?

Answer: For fully three months before I became a Baptist I talked with scores of my brethren on infant baptism, and nearly all of them declared that they looked upon it as a dedication, a consecration of both the child and the parents. I believe that the majority of baby-sprinklers do not in their hearts consider it baptism; very few, except the Episcopalians, use the prescribed form.

Question: Is infant baptism lessening its hold on the minds of persons not connected with Baptist churches?

Answer: Infant baptism is undoubtedly dying out among the intelligent Christians. It is now practiced almost exclusively by the ignorant and superstitious. I have had women to drag their weary frames to my house hundreds of times, with babes from ten to fourteen days old, "to get them christened," for "fear they wouldn't have any luck." It may not be

known that "baby-christening" is a source of revenue. Many German preachers derive a large part of their income from "infant baptisms." It may be Pedobaptist preachers fight so hard against "infant baptism" dying out because "it pays."

Question: Did you have any experiences in connection with infant baptism which produced a crisis in your attitude towards it?

Answer: About two years ago one of my Episcopalian parishioners asked me to "baptize" her baby, and requested that I use the Episcopal service. When I got to that part in the Book of Common Prayer which reads, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church," I began to sweat. I stood condemned a hypocrite and liar. I knew different; every sensible man does. I was handed a splendid fee for the performance of the "rite," as is the custom. I went home feeling that the whole thing was a farce, a fraud perpetrated on an innocent babe. Infant baptism got its death knell with me on that day.

Question: Why did it take so long for you to reach your present convictions?

Answer: There is a difference between a man having a conviction and the conviction having the man.

Question: What were the Scripture reasons for rejecting "infant baptism?"

Answer: I am glad you say "Scripture reasons" for "rejecting," as there are none for practicing "infant baptism." Our Lord baptized disciples. He blessed babies. The Lord's great commission enjoins baptism only on those who believe. Peter baptized those who "gladly received his word." The Samaritans were baptized "when they believed." It was when the Ethiopian could say that he "believed in Christ with all his heart" that he was baptized. Not until Paul had been "filled with the Holy Ghost" was he baptized. It was not until they were "taught" and "believed" and "received the Holy Ghost" that Cornelius and his friends were baptized. It was when Crispus and his house "believed in the Lord" that they were baptized. Paul tells us that those only are fit subjects for baptism who are ready to bury the old sinful life and lead a new and holy life. Peter tells us that baptism is "the answer of a good conscience towards God." On all occasions in the New Testament the apostles required repentance before baptism. There is not a single instance in the New Testament but baptism was a matter of choice by those who were baptized.

Question: How do you get around the households mentioned in Scripture as having been baptized?

Answer: 1. That of the Philippian jailer; but to his household the word was first spoken, and all of them, we are told, were believing in God. 2. That of Stephanus, of whose household it is said that they "added themselves to the ministry of the saints." 3. That of Lydia. To prove infant baptism by Lydia and her household, you must prove three things: (1) That Lydia had a husband; (2) that she had children; (3) that the children were babies. It would seem from the story that Lydia was a single woman at the head of a household, and her household were her servants, who helped her in the dyeing business. I rejected infant baptism because it was unscriptural, because it implies a libel on God.

Carey E. Morgan.

NOTES AND PERSONALS.

J. E. Denton is in a meeting at Eden Valley, Minn.

K. W. White changes from Glasgow to Salisbury, Mo.

G. S. O. Humbert takes the work at Corvallis, Ore.

L. E. Scott is holding a meeting at Antelope Hills, Minn.

A. R. Spicer changes his address from Eureka to Danville, Ill.

J. T. Stivers reports one confession at Knoxville, Ill., June 24.

W. B. Harter has changed from Clay Center to Aurora, Neb.

J. E. Lynn reports six additions at Springfield, Ill., June 17.

H. N. Allen of Geneva, Ohio, has taken the work at Saginaw, Mich.

O. C. W. Burroughs has accepted a call for half time at Library, Pa.

C. M. Keene of Chillicothe, Ohio, has accepted a call to Nelsonville.

E. N. Sharpe will take work in the University of Chicago this summer.

W. M. Sexson has accepted a call to serve the church at Bloomfield, Ill.

H. L. Willett dropped in on us a few days ago on his return from Europe.

E. M. Miller of Schaller, Iowa, will spend the summer at Rice Lake, Wis.

The church at West, Md., needs a pastor. Wm. R. Miles is the correspondent.

A. B. Carpenter, Chandler, O. T., will succeed W. A. Wherry at Norman, O. T.

George McGee of Cape Girardeau desires to engage with some church as pastor.

F. G. Tyrrell and family have gone for the summer months to Macatawa Park, Mich.

A. B. Cunningham of Crawfordsville, Ind., has accepted a call to Alexandria, same state.

A. Clark of Add-Ran University has just closed a successful meeting at Lancaster, Texas.

D. A. Wickizer gave an illustrated lecture at Wymore, Neb., June 22 on "The Life of Jesus."

W. P. Aylesworth and Bro. Monroe of Cotner University have sailed for England and Paris.

A new church, which is to cost \$10,000, is being built at Fortville, Ind., where W. H. Kerr ministers.

J. P. McKnight of Oskaloosa, Iowa, will devote the summer months to study in the University of Chicago.

Last report from the Scoville meeting at Gainesville, Texas, gave 143 additions with the meeting continuing.

Allen Wilson is in a good meeting at Washington Court House, Ohio. Fifty-three additions at last report.

The Bible schools of Blue Springs and Wymore, Neb., had a union picnic and children's day program June 29.

John E. Pounds recently delivered an address on "Enlargement" that was very highly commended in the local papers.

C. W. F. Daniels changes from Ionia, Mich., to West Bay City, same state. He reports two additions there on June 17.

L. F. Stephens closed his work at Corvallis, Ore., June 17, and will enter the evangelistic field. His address is Dilley, Ore.

O. M. Olds has resigned the work at New Sharon, Iowa, and will enter the evangelistic field. His address is now St. Louis, Mo.

There have been seventy-eight additions to the Third Church, Philadelphia,

Pa., Geo. P. Rutledge, pastor, since January.

There is some talk of Geo. A. Campbell, formerly editor of this paper, being called to the First Christian Church of Philadelphia.

John H. Troy, of Brooklyn, N. Y., will become assistant pastor to Peter Ainslie at the Calhoun Street Church, Baltimore, Md., Sept. 1.

A comparison of the receipts for foreign missions for the week ending June 28 with the corresponding time last year shows a gain of \$318.57.

The church in Lynchburg, Va., F. F. Bullard, pastor, has sold their property and bought a beautiful lot on Main street, upon which they expect to build shortly.

The annual meeting of the churches of Knox county, Ill., will be held at Monroe City Aug. 19. A. J. Frank will do the preaching. A. O. Hunsaker leader of song.

Geo. F. Hall has closed his work at Decatur, Ill. He will spend the summer lecturing and traveling, while his family will be located at St. George, Kan., which will be Bro. Hall's address.

The Disciples of Pennsylvania and Maryland began a campmeeting at Lehman's Grove July 3. It will continue till July 23. An excellent program has been arranged and a great meeting is expected.

On Monday we were pleased to receive calls from A. M. Haggard with his wife and son, also J. T. Nichols of Vinton, Iowa, who were on their way to Montreal, whence they sailed on Saturday for Europe.

W. A. Wherry has closed his work at Norman, O. T. The church there has prospered under his ministry. One hundred and eighty were added during seventeen months. Bro. Wherry will enter Drake University in the fall.

We had the pleasure during the past week of a call from our oldtime friend, Dr. Edward S. Ames, of Butler College, Indianapolis. Dr. Ames gives a course of lectures at the University of Chicago during the summer quarter.

Bro. I. N. McCash of Des Moines, Iowa, and Dr. Scott of Maxwell, Iowa, paid us their respects while on their way east. They sail for an extended tour abroad. Bro. McCash expects to visit Egypt and Palestine besides Europe, stopping at the Paris exposition.

Edgar I. Crawford reports a rally and reunion at Deer Lodge, Mont., June 25, resulting in a collection of a thank offering of \$15 for the C. W. B. M. and eleven additions to the church, ten having been members elsewhere. They have also had three other additions there recently.

The Vermont Avenue Church, Washington, D. C., F. D. Power, pastor, has had twenty-two additions lately. Both Ninth Street, E. B. Bagby, pastor, and Whitney Avenue, Ira W. Kimmel, pastor, had several additions last Sunday. The membership of the latter church is now 109.

W. R. Jinnett of Atlanta, Ill., has been in demand of late for special addresses. On May 30 he delivered the Decoration Day address at his home town. On June 7 the commencement address at Bunker Hill Military Academy and on June 17 the memorial address for the Odd Fellows of Waynesville.

E. O. Sharpe of Girard, Ill., favored the office with a call during the past week, bringing with him a club of fifteen new subscribers. We will be the next to do likewise. Bro. Sharp leaves his church

building a new house while he will spend the summer in the University of Chicago.

"Star of the East" is the title of the new paper for the Third district, Pennsylvania. It hails from Harrisburg, with H. F. Lutz as editor, C. W. Harvey associate editor, and Edmund Walton business manager. This is sufficient to assure us that it will be well edited and well managed. We have read their first number with interest.

Bro. L. A. Cutler officiated at the following weddings recently: Feb. 9, Geo. E. Humphrey and Mrs. C. A. Wright; April 11, John A. Gammon and Ada F. Johnson; April 26, Emmett Smith and Annie Easton; May 9, Mr. Burruss and Irene H. Blockley; June 20, Wirt S. Francis and Anna Mitchell; July 3, W. E. Reynolds and Gertrude P. Dew.

On Sunday, June 24, the people of Winfield, Kan., had to listen to a Disciple preacher or none at all. At the Chautauqua Assembly H. L. Willett and Z. T. Sweeney delivered addresses while Geo. T. Smith spoke in the M. E. church in the town for those who did not go to the park. In the evening Gov. Cambook spoke there being no other meeting.

If the mighty uplift of a national convention could enter your church, what a benediction it would be! But not every church can be so favored; the next best thing is to take as many of the church as possible to the convention. Returning, they will bring much of its spiritual vigor, its quenchless zeal, and its flaming enthusiasm to share with those who must "tarry by the staff."

It is time to begin your plans for the next gathering of our Israel, on the bluffs of the Kaw. While it is out of the question for the average business or professional man to think of going to all the conventions in which he is interested, each year, we submit as a proposition beyond debate, that he should attend his own state and the National Missionary conventions. Whatever is omitted, these must not be.

Every preacher should become an agent of this great assembly. Every church should see to it that its preacher attends, even if the money-making deacons have to go down into their pockets for the currency to defray his expenses; they cannot make a better investment. Let fires of interest and beacons of information be lighted on every hill, and all the people exclaim: "I was glad when they said unto me, let 'n go up"—to Kansas City.

A church may become narrow in its sympathies, and allow selfishness to dominate its life. If you are devoted to the restoration of primitive Christianity, you have undertaken a great task; it cannot be accomplished by a lot of separated, isolated, independent congregations, no matter how strong they are individually. It requires the closest co-operation, and our exaggerated congregationalism still keeps us from being always apt and willing pupils of this art.

If there are any churches using Christian Melodies and are not pleased with them we have not heard of them. All the reports we get are favorable. Our combination offer has been a great blessing to many churches and to many homes. We trust that many more may take advantage of it before the time expires Aug. 1. F. W. Collins of Kellogg, Iowa, writes as follows: "We have now been using 'Christian Melodies' several weeks

and find them eminently satisfactory. I have heard many expressions of opinion and all in terms of praise. Personally also I am much pleased with the book. The Century also is winning its way to the hearts of our people, as it richly deserves. Every issue contains an abundant supply of information and uplifting thought. I hope The Century may reach and hold a wide circulation."

In making up your list of books for summer reading, be sure to set down "Wheeling Through Europe," by Winfred Ernest Garrison. The title indicates the contents, but not the clear, smooth, fascinating style of the writer, nor the freshness and originality of the descriptions. It will be hard to find a better book for the lazy swing of the hammock in the shade, if indeed, its interest permits you to recline as you read.

The frontispiece is a suggestion of the wit that flashes here and there throughout the volume. It represents one of the wheelmen with his wheel on his back trudging across a rough divide, and underneath is printed in quotation marks the title of the book. Great Britain and the continent are traversed in separate tours. In all, the wheelmen glide over 6,150 miles. The illustrations are from photos taken on the spot. The wheelman is a scholar, as well as an athlete, and what he sees on the untraveled roads of Europe, he has the happy faculty of making his reader see. Published by the Christian Publishing Company, 1522 Locust street, St. Louis.

CHICAGO NOTES.

Evanston is arranging for a tent meeting, to begin July 16, under the leadership of I. J. Spencer, of Lexington, Ky.

The Englewood Church has made a record for the last seven months. It has paid all current expenses when due, and reduced its indebtedness. Last Sunday night the Y. P. S. C. E. publicly installed their new officers.

Dr. Hiram Van Kirk and Miss Smalsteg were married June 28 by Errett Gates. They are making a visit East before going to Berkeley, Cal. And so the Bible Seminary is to be congratulated on having a dean and an assistant.

The Prohibition conventions, state and national, brought a number of our brethren to Chicago last week. Hale Johnson, of Newton, Ill., was a presidential possibility. Many of the churches were favored with visits from Christian Endeavorers on their way to London.

The Douglas Park Church has moved into a hall at 1643 Ogden avenue, nearer the former location. C. L. Waite preaches for them and for the Keeley Street Mission. The church at Austin thrives apace. Sunday night they had "An Evening with the Old Hymns." Pastor G. A. Campbell spoke briefly on "The Theology of Hymnology." C. C. Morrison, the popular young pastor at Monroe Street, enters Chicago University for the summer quarter.

The feature of the Preachers' Meeting last Monday was a sermon synopsis, "Victor Hugo, as Seen in 'Les Misérables,'" by G. A. Campbell. The speaker brought out the sunny optimism and deep religiousness of the author, and showed incidentally how good literature lends itself to evangelistic preaching.

Edward Scribner Ames preached for the First Church Sunday. F. G. Tyrrell spent the first Sunday of his vacation preaching for Union Church. Nemo.

FROM THE OTHER SIDE.

It was a beautiful Saturday morning, April 28th, when we left Birkenhead over the Great Western for Southampton. Mr. and Mrs. Brearley accompanied us to the station, and sped us on our way and rarely has it been our privilege to enjoy a more delightful journey. One has to cross nearly the whole of England in going from Liverpool and Birkenhead to the almost equally important seaport on the southern coast, at which the ships of the American, German Lloyd and many other steamship lines dock, and the country we traverse on this journey is like a paradise in the spring. There are, to be sure, certain sections like those in the vicinity of Birmingham, which are predominantly coal and manufacturing districts, and not so beautiful, but most of the way is through a succession of rural pictures which well-nigh defy comparison. Everywhere are the small, well cultivated fields, separated by hedge-rows and bordered here and there by roads which have been improving through centuries till they are the delight of the horseman and the bicyclist. Here and there the half-dismantled walls of some historic castle or abbey are to be seen, while bridges flung from hill to hill cross rivers whose names have been familiar to us as connected with notable events in England's past. Only in England do the elements of intelligence, love of home, industrial thrift and centuries of time combine to produce such a landscape, where trees and meadows, streams and hills are mingled in never-ceasing variety, and with a resulting charm which fills one with a great sense of peace, an appreciation of the wonders of God's work in nature, and a longing to get closer to the secret of that wonderful universe about us, which to most of us is so little known.

We started at 9 a. m. and reached Southampton at 5 p. m., after passing through such places as Chester, Wolverhampton, Shrewsbury, Birmingham, Warwick and Oxford. We found Bro. Leslie W. Morgan, the pastor of the Southampton church, and well-known to the readers of The Century, on the platform to receive us, and the next few days were made delightful by his kindly efforts.

Southampton is an historic city and though it has lost most traces of its walls, yet the old Bar Gate remains about midway the principal business street, showing how far the present city has outstepped its former limits. This gate, once the leading entrance, now forms only a historic arch through which the traffic flows unceasingly. Close to it on this same leading street stands the Church of Christ in the most commanding situation in the city. This church has the best location and equipment of any among our English churches. It was organized by Bro. H. S. Earl, who ministered to it for several years.

Bro. Morgan's pastorate, though only a few months old, is showing excellent fruit. He is the right man for the place, and is certain not only to bring the church out from its debt, but to make it independent of all aid and a power in the city.

Within a few miles of Southampton is also the New Forest, both historic and beautiful, in which the spot is still shown at which William Rufus was struck down and the horseshoe alleged to have belonged to the stirrup of Sir Walter Tyrrell, the unwitting assassin, is still preserved. Another favorite trip is to the

Isle of Wight, only two hours by boat down the river. This outing we recall as one of the pleasantest episodes of our English visit. By 8:30 a. m. we were steaming down the river past the shipping which made the harbor a beautiful sight, past the forts which guard the entrance, and on to Cowes, the first stop on the island, where mails and papers were dropped. Then on up the coast, past Osborne House, the delightful summer home of the Queen, and several other interesting country seats, to Ryde, one of the leading towns of Wight. Here we wandered about the streets and up to the high hill back of the town, from which an extensive view of the whole district is obtained, and then after lunch, back again over water smooth as glass and through a constant succession of charming scenes. Half way back several crates of pigeons were turned loose, and it was interesting to watch them circling about for a time and then starting off with unerring instinct for home. One's enjoyment of the sight was only marred by the reflection that this is one of the favorite methods of gambling in England, and shares with horse racing, dog coursing and yachting, the honors of the gaming set. We saw this pigeon sport being indulged in several parts of England. Several birds are put into a crate, each bearing its name or number. The crate is then sent to a distance by train or boat and the birds are released. The betting is of course on the first arrival at the starting point.

After a most pleasant week in Southampton, with lectures afternoon and evening, we left almost reluctantly for London, with the promise from Bro. Morgan that he would join us in our rambles through the Shakespeare region later on.

Herbert L. Willett.

CIVIC PROBLEMS.

Colonial Dependencies and Policies.

America has entered into world politics and is brought face to face with new and perplexing questions. Her wonderful resources and marvelous development are unequalled. She is entering upon a new policy. Hawaii, Porto Rico and the Philippines, are to be colonial dependencies and policies must be inaugurated and made effectual therein to ally them with our civilization. They expect us to treat them as we treat ourselves.

The Constitution.

The constitution of the United States, the greatest charter of any political community, is to be tested anew. It is the fundamental law of the United States. Does it apply to our newly acquired possessions? Judge Lochren holds that when the dominion of the United States is extended over new territory the constitution becomes the supreme law. Judge Townsend holds that the constitution does not of its own force extend to such new possessions. It is a primary principle that the rights which the states did not yield to the general government in the adoption of the constitution and its amendments are reserved to those sovereignties. Congress has no power not conferred upon it by the constitution, either expressly or by necessary implication. Whether it is adapted to a colonial policy remains to be determined. No reason is apparent why it should not meet every requirement. Gladstone said: "As far as I can see, the American constitution is the most wonderful work ever struck off at one time by the brain and

purpose of man." Upon it our national life has been built and when it falls the crash will be heard in all lands. The subversion of this government will be the death knell to constitutional liberty.

Porto Rico.

The Porto Ricans are not pleased with the treatment they have received from congress. Partisan politics has had altogether too much to do with shaping our policy there. The legislative power is very largely in the hands of the president or under his control. The system of government provided is better than military occupation but is likely to need revision in the near future. It is unwise to make the legislature of the island a creature of the executive branch of the government. The destruction of the independence of the law-making body is contrary to the spirit of American institutions. Congress was controlled largely by partisans for party purposes. The experiment will doubtless lead to better and more expedient legislation. Let us hope that progress has not been retarded by that which has already been done.

Philippines.

The Katipunan secret society of the Philippine islands, claiming a membership of four millions, has petitioned our government to grant the Filipinos ultimate independence with an American protectorate as a temporary expedient. It is urged that annexation is not compatible with lasting peace and declares that national independence has been the sole aim of the order since 1892. The number of members indicate that the organization is very popular. It means agitation and careful study of the principles of individual liberty and national independence. Such an education will develop a national spirit and an enlightened public opinion will strengthen the desire for self-government. An American protectorate will find it difficult to meet the real wants of the Filipinos. Military occupation cannot do it. It is not so much what we desire, either for ourselves or for them, as it is what is best for the Filipinos measured by the standard of Christian living. War is unnatural, and pain, poverty, crime and diabolism follow in its wake. Wealth, education, morality, religion and happiness are willing captives in the triumphal march of peace. "We must move onward. From civilization we derive inestimable rights, to her we owe immeasurable duties, and to shirk these is cowardice and moral death. No nation can live to itself, even if it would. The economic developments of the nineteenth century have produced a solidarity of humanity, which no racial prejudice or international hatred can destroy. Each nation is its brother's keeper, and the greater the power, the greater the responsibility."

Andrew Wilson.

UNCLE SAM'S CENSUS TAKER is abroad in the land. He will ask you a long line of questions, but none as to the condition of your health. This question is left for yourself, and is the most important one of all. You may not be actually sick, and yet realize that you are gradually losing ground physically. That is the time to act. Dr. Peter's Blood Vitalizer is the remedy you need. It will cleanse the blood, stimulate the vital organs to activity and invigorate the system. Not a drug store medicine; sold only by special agents, or the proprietor direct. Address Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

ENGLISH ITEMS.

The Temperance Situation.

The Grand Lodge of the Independent Order of Good Templars of Great Britain is meeting in Southampton this week, and I take this occasion to write something in regard to the temperance situation in England. I have not been here long enough yet to be able to speak as accurately perhaps as might be desired, and yet there may be some advantage in being able to speak from first impressions. The impression of last summer, let me say in the first place, has not been removed, namely, that there is far more drinking here than in the states. Since my residence here I have been especially impressed with the large amount of drinking among women and with its degrading influence upon them. The effect is ten-fold worse than on men. Much of the drinking is done in the homes of the people at meal time, and women and children can be seen going in every direction at those hours of the day with their pitchers of beer. Perhaps this is one reason the English eat from five to seven times a day. You recall the story doubtless of the man who took the pledge to drink only at sheep-washing time and then arranged to keep an old sheep on hand which he made a practice of washing about seven times a day. But the women drink not alone in their homes, for they visit the public houses as freely as the men. This seems the more natural doubtless because the bartenders are nearly all young women. There are usually three doors for entrance, labeled "Bottle and Jug," "Private Bar," and "Public Bar," and the barroom is divided by partitions to correspond. So, if a wife is afraid that she will meet her husband, or a deacon that he will meet his minister, the entrance is made to the private bar, which will accommodate only two or three at a time, and thus the danger of losing one's "character" is lessened.

The Temperance Forces.

If there is more drinking there is also more activity among the temperance forces than in the United States. At least the efforts at moral suasion are greater. They have not yet passed out of that stage into that of legislation. It is well. The stage of legislation should be reached, but not by the abandonment of moral suasion methods. Excellent work is done in the training of the children, through Juvenile Templars, Juvenile Rechabite societies and Bands of Hope. There is a Band of Hope in connection with almost every church and the membership is frequently greater than that of the Sunday school, numbering sometimes as high as eight hundred. This work is bound to tell on the future. The adult societies are also numerous, there being no less than fifty-five in Southampton, for example. There are seventy children's societies.

The Legal Situation.

There is considerable agitation just now along legal lines. Some years ago a temperance commission was appointed by the liberal government, I believe, to draft recommendations for the better regulation of the traffic. That report was recently submitted under the head of a majority and a minority report. The latter is that favored by the chairman and is known by his name, viz., "Lord Peel's Report." Even it is not radical enough for the most staunch temperance reformers. It provides for the reduction of the num-

ber of public houses by about half, by means of adopting the rule of allowing one license to 700 population in towns, and one to every 400 population in country districts; liquor is not sold to children for either drinking or taking home; the hours of Sunday opening are to be limited, and no license granted to grocers or dealers in any other goods. The part to which the most staunch temperance reformers object is the proposition to compensate the public house keepers whose licenses are taken from them, said compensation to be paid by those who are allowed to retain their license. There will be time enough to fight the matter out, as no law will be framed soon, as the present government has refused to do anything with it and a new government would probably not act for some years after coming into power. There is no distinct temperance political party, the temperance people mostly giving their support to the liberals. Some good legislation is very probable from them should they win in the next election.

The Grand Lodge

Which is now in session, has in attendance about 500 delegates, and both the public and private meetings are very interesting and enthusiastic. Having been introduced to the mysteries of the grand lodge degree, I have been enjoying both meetings. It is a matter of regret that the Good Templar order is losing somewhat in the number of lodges and of members here as well as in the states. This is partly due to the fact that so many other organizations are springing up with similar objects. It is in part due, too, I fear, here as in the states to the drift from moral suasion to legislation. If there would be success there must be emphasized both sides of the question—total abstinence for the individual and prohibition for the state.

Leslie W. Morgan.

20 Northumberland Road, Southampton.

CHRISTIAN ENDEAVOR.

HOW MISSION WORK WILL GAIN SUCCESS.

For God is back of it. His omnipotence is pledged to the conquest of this world by his Son whom He hath sent. All the allied hosts of iniquity can not thwart the manifold purposes of the heavenly Father to free this world from the shame and misery of sin.

Its Consummation May Be Delayed

By the apathy of those who have freely received but are not freely giving their talents of time, money, personal influence and righteousness to bring men into vital conviction with saving truth.

The denunciations of the Lord of those who are at ease in Zion while the battle of eternity is raging should be run like a fire-bell at night in the ears of all not actively enlisted in rescuing men like brands from the eternal burning.

Information Is Necessary

Many elements contribute to the final triumph of missions. Among them is the diffusion of information pertaining to operations on the field. What has been done and what remains to do.

Our church paper especially should keep us informed about the provinces that are being won for our King, the disposition of forces along the battle line, the valor amidst which some have been crowned

*Acts 1: 6-14. Quarterly Missionary Service.

with martyrdom and all the militarism conducted by the Captain of Salvation in heathenism.

The ignorance of the church in these things is astonishing and readily accounts for the difficulty of securing the sinews of war.

Sermons should illumine the subject, and to every congregation in the land once every year a missionary should go and thrill it with a personal recital of the commission, the present status and its signs of victory.

The Workers Must Be Spirit Filled.

The first heralds of the Cross were commanded to tarry in Jerusalem until the Holy Spirit had come upon them and they had received power from on high.

Too often the qualification most sought is a literary degree or a diploma from a medical school. Would it not be well to return to the ancient and pre-eminently successful order of things and require the prospective missionaries to "continue with one accord in prayer and supplication" till they are filled with the Spirit of God? Certainly only Spirit filled men, the noblest illustrations of the transformation wrought by redeeming grace, should be sent forth for the overthrow of paganism and the annexing of its lands as provinces in the universal empire of Christ.

By Thoughts of the Final Counting.

Those apostolic oracles heard the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." This carried the implication of a personal accounting to Jesus of the disposition they made of the great commission—Go you, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

Vividly realizing our personal accountability to Jesus for the faithful performance of this great commission we cannot do less than our best in giving and praying and planning and doing for the evangelization of the world.

Jacksonville, Ill. Geo. L. Snively.

CONDITIONS OF CHRISTIAN GROWTH.*

(In Two Articles—Article II. Concluded.)

We become assimilated to the moral character of the object we worship. He that worships Buddha is transformed into Buddha, says the Buddhist. To the sacrifice of Hercules none were admitted that were dwarfs, and to the worship of Bacchus none that were sad. Odin and Thor, conceptions that were bloodthirsty and cruel, shaped the character of the Northmen, so that death in battle, or by one's own hand alone, could admit to the halls of Valhalla. Adoring a God of love and mercy, of justice and righteousness, men become just, righteous, merciful, loving. They grow to will what God wills, to love what God loves, to hate what God hates, to be like God.

Finally, the Lord's Supper, as a means of growth, is easily first among the public exercises of the assemblies of the Lord's people. An ordinance which is commemoration of the Lord's death, as

baptism of His burial, and the first day of His resurrection, it must be of precious moment and of invaluable service to the Church. Waiting at the cross, crowded with memories of the dying love of Jesus of Nazareth, solemnly observing the farewell request of our great Leader: "Do this in remembrance of Me," we must imbibe His spirit, and be transformed into His likeness. In all the world, millions perpetuating His memory on every Lord's Day in this simple feast, must keep alive the flame of Christian zeal, impress mankind with the power of Calvary, and mightily advance Messiah's kingdom. Hence the observance of this institution upon every first day of the week by the primitive Christians. The Lord's death and the Lord's resurrection; the Lord's Day and the Lord's Supper; the Lord's house and the Lord's table were forever associated in the assemblies of the Lord's people. Departure from this order has been a great source of loss to Christianity and with the restoration of this ordinance to its true position must come great gain in the growth of Christian religion.

Bible study, then, prayer, the public worship, the institution of the Lord's house, are means of grace and growth. Through these channels the gracious influences of the Holy Spirit are imparted. We do not have to make these conditions any more than the plant makes air, heat, light, and moisture. All we have to do is to allow them to operate for our development, to place ourselves in a proper position to grow.

We are not born full-grown into the kingdom of Christ, any more than the plant into the vegetable or the child into the animal kingdom. We do not spring, through a miraculous conversion, to the full stature of spiritual manhood. The very idea of growth is opposed to such a theory. The law in all the universe of God is progression. "Grow in grace." "As new-born babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "Leaving the principles of the doctrine of Christ—the milk of babes, let us go on unto perfection." "I count not myself yet to have apprehended; but one thing I do, forgetting those things which are behind, and stretching forward to the things which are before, I press onward toward the goal unto the prize of the high calling of God in Christ Jesus. Not that I have already obtained, or am already made perfect." Phil. 3:12-14.

Nor do we continue as infants in the household of our Father. The child that is checked in his development becomes a freak, a dwarf; the prattle of the babe that charms us becomes the gibberish of the idiot that fills us with pain. As men and women in Christ Jesus we are not called upon to be always confessing ourselves miserable sinners. A ceremonial religion demands this; a New Testament Christianity exalts us above this condition, an intelligent and faithful use of the means of grace must bring the happy consciousness of growth. "Behold, now are we the Sons of God."

How are we treating these agencies? Does the soul hunger, and we refuse to feed it? Does it pine for light, and we keep it in darkness? Does it long for showers of divine favor, and we suffer it wither and waste? Does it ask for bread, and we give it a stone?

BIBLE SCHOOL.

THE GENTILE WOMAN'S FAITH.

Time spent upon the multitudes is too largely wasted. The crowd who ate the loaves and fishes and desired to make Jesus king, refused the bread of life. The throng who hailed him later in his triumphant entry into Jerusalem, in less than a week, clamored for his death. Only the individuals who were personally committed to the eternal principles of the Gospel were able to rescue themselves from this tidal wave and these few, later, were able by the power of Holy Spirit to sway the same crowd to the Master's side.

Personal Instruction.

The minds of the disciples were disturbed by the clamor of the multitudes, the opposition of the Pharisees, the fear and dread of Herod Antipas until the Master was prevented from making known to them the true inwardness and scope of His mission. So "He goes away into the borders of Tyre and Sidon, entering into a house," that He might be alone with His followers.

His Presence Manifest.

"He could not be hid" even in a foreign country. Neither can the Christ be hid in our lives. Straightway a Greek woman of Syro-Phenicia heard of Him and came and fell at His feet." As the centurion she considered Him, and to be revered, and had a sense of her own unworthiness. Only in such a spirit can the Lord bless those who would come unto Him. "He that humbleth himself shall be exalted."

Faith Manifested.

Her faith was manifested not only in the manner of her asking but in the nature of her request. "She sought Him that He would cast forth the demon." He tests her faith by the popular Jewish conception in saying: "It is not proper to take the children's bread and cast it to the (Gentile) dogs." This seemed to fill the disciples' idea for they besought Him to drive her away. This but gave an opportunity for a fuller expression of faith and humility, when she said: It is not necessary to deprive the children, "for even the dogs under the table eat of the children's crumbs." How true to the situation. The Jews, like spoiled children had cast down "the bread of life."

Christ's Personal Ministry.

Jesus declared that he "was not sent but to the lost sheep of the house of Israel." Then her request arose to the height of worship and she said, "Lord, help me." The poor mother, with an afflicted child, realized more and more her helplessness; and if Jesus helped not there was no deliverance. He said unto her "Oh, woman, great is thy faith," for this expression of thy heart "go thy way, the demon has gone out of thy daughter."

Foreshadows the Disciples' Mission.

This furnished Jesus the opportunity to tell His disciples in object lesson, what he probably drew apart to tell them; that His Gospel was to every creature. He announces the same to them in various ways from this on, but in the prejudice of their minds they did not seem to comprehend its meaning until the Jewish people had cast it from them, Peter received his vision and Paul was called to the apostleship.

W. B. Taylor.

*Bethany C. E. Reading Courses.

CORRESPONDENCE

CONSTANTINOPLE LETTER.

In many respects Constantinople is a delightful city in which to live. There are enough English and American residents for social life and an occasional lecture or concert at Robert College or the American School for Girls at Scutari gives us many advantages over missionaries in other parts of the world. Three times a week the Oriental express brings us letters and papers from America and every day the world's news in America is brought to our door for the small sum of one cent. With the exception of a few weeks of dark and chilly weather in the winter and spring time and as many weeks of hot and dusty weather in the summer, the climate of Constantinople is delightful, and considering the filth in the streets and the poor sewerage system the city is remarkably free from epidemics and may be called a healthful city. If a Christian civilization were established on the Bosphorus this would soon be one of the most magnificent cities in all the world.

But this is a slow country in everything that pertains to enterprise and progress. The people seem to have plenty of time and to spare. They begin work late in the morning, quit early in the evening and do very little in the meantime. They have little and are apparently satisfied with little. The fatalism of Mohammedanism takes away human responsibility and furnishes no incentive to noble effort. The Armenians are the most enterprising people of the country, but they are kept down and restricted in every possible way. They are not permitted to travel in the interest of their business and are cast into prison upon the slightest pretext. They are truly an oppressed people. There is great need of missionary work among them, for they are but nominally Christian. They are kept by forms and traditions in religion in a bondage as great as their political subjection to the Turk. The greatest work that is being done among them is the educational work in the schools and colleges established by the Congregationalists. There is little aggressive evangelistic work being done at present. But the leaven of Christianity is working and the people are destined to know the truth and to be made free by it.

The Turks with all their failings have their redeeming qualities. They are often misrepresented and misunderstood. They are hardly the cruel and bloodthirsty people that they are generally believed to be by Americans. They are very kind to their poor and the aged. In case of any calamity, such as an earthquake or fire, the response to appeals for aid is liberal. Recently the Sultan ordered a public subscription to be taken for the relief of the famine sufferers in India. Religious fanaticism was largely responsible for the Armenian massacres. Their religion is the worst part about them. If converted to Christ they would make splendid Christians, but no Christian mission work is permitted among the Mohammedans of this country.

Mission work in Turkey is carried on under great difficulties. It is almost impossible to get permits for new school and church buildings. In fact, the missionaries cannot build a residence without the pledge that it shall not be used for a school or a place of worship. Some-

times they are refused passports to travel to and from their place of labor. The police and detectives keep strict surveillance of all the actions of the mission workers.

At a reception given in Constantinople in honor of the return of a missionary, in the course of the evening some humor and applause were indulged in. The next day a leading Armenian worker, who was present at the reception, was called before the chief of police to give an account of the meeting. Many questions were asked concerning who were present, what was said and done, the questions indicating that a spy had also been present at the reception. When informed that one of the speakers had said: "All things are possible with God," the chief replied, "That is very dangerous doctrine," and added, "We have long known that you have worshiped in that place, that you sang and played on a piano, but what did that clapping of hands mean? That's what we'd like to know?" When the American missionaries first came to Turkey they were looked upon as harmless fanatics and were given the greatest liberty of service, but now they are recognized as a power in the land and are opposed and hindered in all their work.

A most rigid censorship is exercised over everything that is published in this country. The papers of Constantinople had nothing to say about the recent American demand on Turkey for indemnity for the destruction of American property during the massacres. All of our information upon this subject has come through English and American sources. In the introduction of a new hymn book prepared for the Armenian churches, the author ventured to suggest that a book is not good merely because it is old, the new should be an improvement upon the old. This was at once cut out by the censor. Such teaching might create dissatisfaction with the established order of things. A new idea is a thing to be discountenanced and not to be tolerated at all. Hence there is no incentive and very little inclination to a literary or intellectual life in this country. The absence of books and papers in the homes of the people is very noticeable. They cannot understand how one can be busy in reading and study, and their invariable question to one thus engaged is, "How do you put in the time?" But the desire of the Armenians for an education and the readiness with which they avail themselves of the privileges of books and schools is very encouraging.

The Mohammedan papers are full of ridicule and criticism of Christianity and the censorship permits of no response to these articles. Thus the powers of this nation are determined to suppress truth, shut out light, and keep back the flood of ideas which is coming in upon every ship, train, and telegraph wire. No king ever undertook a vainer task. The policy of the present Sultan toward Christianity has been much more rigid than that of his father in whose reign no small amount of religious liberty was enjoyed by all the people. From the very beginning of his reign, Abdul Hamid has sought by every means possible to advance the interests of Mohammedanism and at the same time to crush Christianity.

A. L. Chapman.

Constantinople, Turkey, June 12, 1900.
British Postoffice.

FIRST DISTRICT CONVENTION—ILLINOIS

The convention for the first district of Illinois was held at Sterling, June 21 to 25, with an attendance of 200 delegates, all but three churches in the district being represented.

The eighteen churches report 245 additions by baptism and 173 by letter and otherwise, making a total of 418. The total membership of the churches is 1,501. Thirteen C. E. societies report a total membership of 308, and the Sunday schools an enrollment of 1,541.

The amount raised for missions during the past year was \$1,416.38. Help was given to support D. R. Lucas at Rockford and H. G. Waggoner at Fulton. Both churches report substantial progress. At Fulton a building has been erected and paid for. The district decided to give assistance to Rockford, Fulton and Tampico for the coming year to the amount of \$100 each.

The program was one from which much benefit was derived. The convention was opened with an address by Rev. F. G. Tyrell of Chicago on "The Dawn," taking for his text, "Watchman, what of the night?" His address was most pleasing and forcible.

Our state secretary, J. Fred Jones, talked to us of the need of co-operation. He urged that sense, instead of sentiment, rule in the business of the church.

The C. W. B. M. held its session Friday afternoon. Miss Hale of Peoria told of the harvest that is ripe and of the pressing need for more workers and more money that the work may go on. The Dixon Society received the banner for securing 39 new members—the largest number secured by any society during the year.

President R. E. Hieronymus of Eureka College spoke of the three civilizing influences—the home, the state, and the church.

The following officers were elected for the district for the coming year: President, J. W. Ross, Walnut; vice-president, Geo. L. Wiley, Rockford; secretary, Tinis Idleman, Dixon.

The convention was closed with a sermon by D. R. Lucas, Erie, Ill., was named as the next place of meeting.

M. M. H.

THE WORK IN ENGLAND.

Our churches have been enjoying a rare treat during the last few weeks. Dr. and Mrs. Willett and their son Floyd have been here with us since the middle of April, and Dr. Willett has given courses of lectures at Liverpool, Birkenhead, Chester, Southport, Gloucester, Southampton and the West London Tabernacle.

This work has been undertaken with a view to enlist the moral and financial support of the churches in a movement on a larger scale, which it is hoped to inaugurate for reaching the young men of the universities. There is a growing feeling among us that the best way to reach the heart of England and save her from sectism and state churchism and sacerdotalism, is to get at the young men in the universities, who will direct the thought and purpose of the nation in the future. This is no new thought among us, but we are settling ourselves to its solution with new determination. England, of course, is proverbially conservative. But the students at the universities are perhaps the least conservative class of the population, and will approach the

consideration of the truths for which the Disciples are pleading with a freedom from bias which is utterly unknown among other classes. If we can get the young men of the universities to thinking about these matters, we shall have little difficulty in winning England back to the simple Gospel. As our work has been conducted in the past—as it must needs have been conducted—it has not conciliated the feelings of the better classes; for however much the Englishman may like your bacon and tinned fruit, he doesn't take overkindly to your religion, and the idea of a missionary to England from America simply arouses his anger and puts him in a mood that renders your logic absolutely valueless. You may say that this ought not to be so, but we are dealing with things as they are.

No definite plan has yet been outlined. We asked Dr. Willett to come over to help us study the problem. Some progress has been made, and we will likely ask Brother Willett to repeat his visit next year, hoping that as we go forward some practicable scheme will emerge.

Dr. Willett's lecture courses have been highly successful, especially those given at Southampton, Chester and Birkenhead, and have helped all the churches to a better standing in the community. His and Mrs. Willett's presence has been a joy to us preachers, for he has helped us to a better understanding of the Book, and has helped to keep us in touch with the great brotherhood across the sea, whose fellowship we so much miss.

We are expecting to see a great number of our preachers and workers from America next month. London is to be inundated, and we are trying to arrange, through Brother T. Z. Tyler, for preachers from the United States to occupy all our pulpits on July 15. We are glad to know that we are to have a visit from Brother C. A. Young of the Christian Century. We will surely put him to work. This is a poor place for a man to come who does not want to work. We are also expecting Brother A. M. Haggard to make a tour of the churches. The work is progressing favorably at all points.

E. M. Todd,

28 Cromwell Grove, West Kensington Park, London, W.

IOWA SECRETARY'S LETTER

These notes are the last for this year, and we are happy that they record at least four new auxiliaries.

The secretary visited Primghar and Archer, where Bro. and Sister Huntley, ever loyal to the C. W. B. M., gave every help possible. Both points will have small organizations. Sister Huntley will foster the work and we know all will be done that can be under the circumstances.

Lester Osburn, who is still at work in the S. E. district, reports two more auxiliaries. A reorganization at Abingdon, Mrs. S. D. Cline president, Mrs. Mary Best secretary; and a new auxiliary at Packwood, Mrs. Elizabeth Grafton president and Mrs. Cora Buchanan secretary.

Miss Florence Mills writes that she hopes to complete an organization at Meadow Grove next Sunday, while Mrs. Weels of Prairie City, who never fails to foster the C. W. B. M. work, writes "You may report the auxiliary here revived if you do not hear from me before June 30."

We set our stakes for thirty new auxiliaries before the close of the state year, and fifty before the national year should close. Already we have, by the loyal help

of the sisters, exceeded the number in the state year. Shall we not reach the fifty during the summer months?

A delightful visit was enjoyed by the secretary with the new auxiliary at Stein School House, organized by Sister Major of Laurens. The new workers now number seventeen and are full of zeal and earnestness. Sisters, if your June report is not in send it at once, for the books must be closed and the year's record made out. Save the secretary a letter by writing at once.

Annette Newcomer,
State Secretary.

NEW YORK LETTER.

The gospel tent work in the tent "Glad Tidings" has been inaugurated in this city at Fifty-sixth street and Broadway, one block from our Fifty-sixth street church. This is the second season of this work on the same spot. The effort is continued every week night and every Sunday afternoon during June, July, August and September. Last year it was surprisingly successful. The opening week the writer was honored by being invited to preach the sermon for one of the evenings. This tent evangelistic campaign is under the direction of Evangelist Pratt.

A roof garden for religious and temperance reform work has been fitted up at Nineteenth street and Eighth avenue, this city. The Anti-Saloon League holds a service every Sunday afternoon, while each week night religious services are held under the direction of Evangelist Ratcliffe. This is possibly the first attempt made to conduct religious services on the housetop in this country. "Soft drinks" are sold on this roof. We shall watch the experiment with interest and report as to its success at the close of the season. Dr. A. C. Dixon in a sermon to his Brooklyn congregation some three months ago advocated that the church prepare a roof garden for religious services during the heated term. Why not? Why let the devil monopolize all the comfortable, up-to-date methods in his evil work?

The American Association for the Advancement of Science is in session in this city. The leading men and women in the field of such research are here. The most notable paper presented so far, and the one arousing the most earnest discussion, is the one by Hon. James Wilson, secretary of agriculture, on "The Relation of Forests to Rainfall." The following words from his paper give the gist of his thought:

"The changing of a country from forest and meadow to the growing of cultivated crops results in a lowering of water levels, because cultivated crops require more moisture than nature's crops, and permit more evaporation. The sources of our streams, nature's reservoirs, are exposed to the sun more and more as the trees are cut, resulting in premature evaporation. The problem of conserving moisture is present and insistent in all sections of our country. It is vital in many localities where the normal rainfall is not sufficient in the growing season to mature crops.

"The world's history admonishes us to preserve forests where we have them, and plant them where there are none. There is a useful and engrossing field here for the student and a gracious work for the lover of his kind."

Surely this important matter can not be too quickly pressed home to the attention of the American people.

Over-Work Weakens Your Kidneys.

Unhealthy Kidneys Make Impure Blood.

All the blood in your body passes through your kidneys once every three minutes.



The kidneys are your blood purifiers, they filter out the waste or impurities in the blood. If they are sick or out of order, they fail to do their work.

Pains, aches and rheumatism come from excess of uric acid in the blood, due to neglected kidney trouble.

Kidney trouble causes quick or unsteady heart beats, and makes one feel as though they had heart trouble, because the heart is over-working in pumping thick, kidney-poisoned blood through veins and arteries.

It used to be considered that only urinary troubles were to be traced to the kidneys, but now modern science proves that nearly all constitutional diseases have their beginning in kidney trouble.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's **Swamp-Root**, the great kidney remedy is soon realized. It stands the highest for its wonderful cures of the most distressing cases and is sold on its merits by all druggists in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing Dr. Kilmer & Co., Binghamton, N. Y.



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but invaluable during Spring and Summer. Renowned as a *system cleanser and blood purifier* for 56 years. It regulates and refreshes the *stomach, liver and bowels*, and is taken with pleasure by both children and adults. 50c. and \$1. Trial, 25c.

Tarrant's "Dermal," a dainty antiseptic powder for nursery, toilet, after-shaving, cures chafing, best foot powder, 25c.

At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York, Est. 1854.

Bro. Jeu Hawk, for years employed by the C. W. B. M. in work at Portland, Ore., is here taking a post graduate medical course. He is preparing to return to his native land, China, to preach the Gospel. Bro. E. L. Powell and wife, of Louisville, Ky., are spending two weeks visiting the metropolis, and it has been the writer's pleasure to have them in his audiences during their visit. B. Q. Denham.
New York City, June 27.

HIRAM COLLEGE JUBILEE.

The great event preceded by so many months of preparation has come to pass, and the semi-centennial jubilee of Hiram College, celebrated in connection with the annual commencement, June 16-22, is pronounced a magnificent success. Great as had been the enthusiasm with which the patrons of the college had looked forward to the occasion; large as had been the faith of the most sanguine well-wishers; untiring as had been the efforts of President Zollars and his staff of efficient helpers to stir the brotherhood to an active appreciation of the needs and possibilities of Hiram, the issue, both in its magnitude and spontaneity, has far eclipsed the expectations of all.

It is estimated that in all about fifteen hundred persons were in attendance. The spacious auditorium of the Young Men's Christian Association building being insufficient to accommodate the large and enthusiastic audiences, most of the sessions were held in the more commodious tabernacle, specially prepared for the exigency and having a seating capacity of thirteen hundred. There was not only a full attendance of the student body, but from many states alumni in large numbers as well as former professors, rallied to the jubilee call and came again to the "Old Hill" to pay another tribute to their alma mater.

President Zollars may well be encouraged in his able administration by the fact that the friends of Hiram sustain such close fellowship and unity of purpose in all that pertains to the development and progress of the institution; indeed, one of the striking features of the entire convention was the hearty co-operation of all—faculty, alumni, students, benefactors, official boards and friends of whatever relation, in the one great effort to secure, by adequate endowment, that wide recognition and strong permanence which the college, by its past history and achievements, has proven itself to deserve. Any straggler who perchance visited "The Hill" with no part or sympathy in this great movement must have felt woefully lonesome.

On Lord's day, June 17, the president preached the baccalaureate sermon to the graduating class. It was a strong, inspiring message emphasizing the truth that the dignity of life consists in self-abnegation and altruistic service out of love of God. On the following Tuesday the jubilee began in earnest. Early in the morning the silence that reigns on the hill was broken by loud strains of music from trumpet and trombone, bidding all to rejoice with Hiram as she looked back over fifty years of glorious history and now stood on the threshold of a new era.

There were three sessions daily. Among the speakers, representing the undergraduates, were H. B. Hazzard, Deerfield, Ohio; Miss Florence Hathaway, Cleveland, Ohio; Mr. Clyde Wells, Grindstone, Pa.; Mr. E. B. Kemm and Miss Adda Jones, Erie, Pa. The alumni were repre-

sented by Rev. R. A. Nichols, Worcester, Mass.; Rev. Frank W. Norton, Niagara Falls, N. Y.; Rev. R. P. Sheppard, Hiram, Ohio; F. A. Henry, Esq., and others, all of whom revived old memories grave and gay.

Strong addresses were delivered by many distinguished visitors. Dr. A. B. Philpott, Indianapolis, spoke heart to heart with the students on "The Masterful Life." His words were winged with power; golden counsel wedded to cultured diction and radiated by the white light of sincerity. President Loos, that Nestor of the current reformation on questions of education, discoursed on "The True Function of the College and the True Meaning of Education," and for fully an hour thrilled the audience by his telling periods. President Loos speaks with his oldtime ardor. His broad and comprehensive conception of education accounts for his own success in educational work. J. A. Lord, editor of The Christian Standard, and J. H. Garrison, of The Christian Evangelist, delivered strong speeches indicating their thorough grasp of the great educational problems of the day. Our great papers and our great colleges are at one on the need for educational expansion among the Churches of Christ.

Prof. B. A. Hinsdale, a former president, and now of Ann Arbor, gave an interesting historical paper on the early days of the college when it was called "The Eclectic Institute." Many of the old students, now full of years and honors, sat on the platform during the reading of the paper.

The crowning session of all was that of the afternoon on commencement day when President Zollars announced that as the result of his great effort to raise the endowment of the college two hundred and twenty-five thousand dollars, in cash and interest-bearing pledges had been realized. The announcement was received with much enthusiasm. It is believed the endowment will in the near future be increased to half a million. In Hiram the Disciples of Christ have a college with honorable traditions, great possibilities and brilliant prospects. The graduating class this year is the largest ever sent out, numbering forty-eight. Plans are completed for strengthening the faculty and increasing the accommodation for students. Three new chairs are to be endowed, two in Biblical subjects and one in English, in memory of the late, lamented Prof. A. C. Pierson. The latter chair is the monument raised by the alumni to one whom they loved as teacher and friend. C. T. P.

OHIO NOTES.

We are now at the beginning of the dull season in our state mission work. Nevertheless, we enter this season with a very bright outlook. A number of our missions are having additions quite regularly, and the outlook throughout the state is hopeful.

The work on the Rossford building has so far progressed that it is now being used for services. The building is not completed, but it is enclosed and makes very comfortable summer quarters. L. A. Warren, the pastor, has taken hold of the work with spirit, and we may look for excellent results.

W. D. VanVorris, formerly of Lowell, Ind. has taken charge of the work at our South Akron mission. This is the only church in that immediate section of the

city. There is at present a little doubt as to whether they will be able to hold their present building site. The school board is looking for a location for a large school building, and have taken options upon all the property about there, including the lot on which our chapel is located. We may lose the location, which is a most excellent one, but if we do, we shall immediately purchase another lot and begin to build.

O. L. Cook, our state evangelist, has begun work at Barberton. We have no building, but have purchased a lot in one of the finest locations that could be found, and a tabernacle about 60 feet square has been erected. Brother Cook is just the man for this kind of work. The Clark Fund has agreed to pay the salary of the pastor for the first year, while the church is providing for a building. It is one of the most hopeful outlooks we have found in Ohio.

The Bedford Church is planning to build during the summer. They will dispose of their old location, and buy another in the heart of the town, and put upon it a building worth about five or six thousand dollars. A little more than \$3,000 of this money is already subscribed. E. E. Curry, the pastor there, is pushing matters with might and main.

The building enterprise of the Glenville Church is moving on successfully. They report that finances for the building are coming in nicely and that the work is rapidly progressing. They expect to be able to use the Sunday School room upon the first Lord's day in August.

The meeting now being held by State Evangelist Allan Wilson at Washington Court House is moving on to increasing success. The latest report was by telegraph, and showed ninety-four accessions, eighty-eight of them by baptism. This has proven a hard field, but the meeting has been very successful and has strengthened the church materially. They close Wednesday of this week.

S. H. Bartlett,
Cor. Sec.

240 Bell ave., Cleveland, O., June 26.

HERE AND THERE.

The campmeeting at Waitsburg, Wash., was held in the beautiful grove of Bro. Dickinson, one of the oldest and most influential members of the church there. He is one of the pure men who fears God, hates sin and loves the old Gospel. His home is the preacher's home.

Bro. Hollowell is one of the elders and has stood by the church from its organization, about eighteen years ago.

I have been in all parts of the United States, but I never have seen anything so beautiful as this country at this time. There are thousands and thousands of acres of the prettiest wheat and barley I ever looked upon.

The Church of Christ here needs a stirring up, and nothing but a general revival or an evangelistic campaign will do it. Our membership would be doubled in a short time by the right kind of work. Now is the time to do it, too.

Bro. L. O. Herrold is the very popular pastor at Walla Walla, and is doing a grand work. He is only a 24-year-old boy. He preached an excellent sermon at the campmeeting.

Sister Wilcox, pastor of the church at Colfax, was present and preached to good acceptance to all.

Bro. W. W. Pew, pastor of the church at

Dayton, Wash., was with us nearly all of the time. He is doing a great and grand work for Christ.

Our good Bro. McCullouch, pastor of the church at Milton, Ore., was there from start to finish. Bro. M. is one of the best preachers in these parts and is succeeding grandly at Milton.

Bro. T. J. Morgan of Ritzville conducted the Bible readings every morning and preached one sermon helpful to all.

Bro. Neal S. McCullom, state evangelist for Washington, was with us and preached one good sermon and helped in other ways. He has a large field and plenty to do. The people are well pleased with his work.

Our farewell meeting on Monday morning, June 18, was one that will be remembered for time to come. There were several confessions during the meeting and others who promised to come into the church. The campmeeting is to be held at Dayton next year. In the afternoon we took the train for Portland, Ore., stopped in Walla Walla several hours to visit Bro. Herrold and Bro. Flinn. Had a fine time. Arrived in Portland, June 19, and spent yesterday and to-day seeing the sights in this beautiful city. Bro. J. M. Allen, brother of J. W. in Chicago, is occupying Bro. J. F. Ghormley's pulpit while Bro. G. is in Cape Nome resting. Bro. Allen is one of God's men that will never grow old. Am writing in his home.

J. V. Updike.

Portland, Ore., June 20.

NATIONAL CONVENTION. KANSAS CITY Announcements.

Place and Time.—The National Missionary Conventions will be held with the churches at Kansas City, Oct. 12 to 18, 1900.

Railroad Rates.—After much correspondence with the railroads, rates have finally been secured for our convention at Kansas City, as follows: The rate will be one fare plus two dollars (\$2) from the Central and Western associations for the round trip. In the Western association, any distance less than two hundred (200) miles, the rate is one and one-third fares for the round trip, on the certificate plan. Application has been made to the Eastern and Southern associations for reduced rates.

Entertainment.—The entertainment of the delegates of the convention will be as at the Jubilee Convention in Cincinnati. The brethren at Kansas City will secure homes among the people for the delegates at as low rates as possible, and the delegates are to pay for their own entertainment. Special rates will be secured if possible at the various hotels. At a later date the Kansas City committee will ask for the names of all those who expect to attend the convention in order that they may provide for their entertainment.

Programs.—The programs are in course of preparation. They will be strong, helpful, attractive in every way. Not being able to secure the great Convention Hall in Kansas City it will be necessary for the convention to meet in sections. The programs will be arranged accordingly.

It is expected that there will be a great gathering of the brethren at Kansas City. The Kansas City churches are going to do everything in their power to entertain the convention and to insure its success.

Benj. L. Smith, Cor. Sec. A. C. M. S.
A. McLean, Cor. Sec. F. C. M. S.

NEBRASKA SECRETARY'S LETTER.

Bro. Boyd reports five confessions and baptisms in his eight days' meeting at Liberty Ridge. Bro. Lamb is pastor for the church.

R. M. Dungan has resigned at Plattsmouth, and will close his work there July 15. He will hold a meeting at Cordova, and then locate again.

A sister coming to us from the M. E. church was baptized at Ulysses on the last Lord's day in June, and another young lady ready for baptism on the 1st of July.

The usual rate of one and one-third fare has been granted on all roads for the state convention, provided there are one hundred purchasing full fare tickets that cost over fifty cents. We had more than the required number last year, and will have this I doubt not. But let no one get careless and neglect to take a receipt for each ticket bought. Don't let the agent give you one receipt for more than one ticket.

I am sending out the cards to the churches for the statistics at this time, and I beg the preachers to see to it that they are properly filled out and mailed.

The call for tents to hold meetings during the summer and fall grows. I have one pledge of \$5 toward the purchase of a tent. Who will be next? Can we not do this work in a short time, without going into the general fund of the society?

The Walnut Hill meeting at Omaha was to close last week, and when reported to me there had been about twenty additions.

The program has assumed practically fixed proportions, and as soon as consent has been gained from the different persons who are named, we will publish in outline.

A number of our successful young preachers are preparing to enter Cotner this fall. The prospects are good for a large increase in attendance, and this makes all the friends of the institution happy.

Blair meeting has moved into a tent.

The American Christian Missionary Society has paid the appropriation to the work in Nebraska up to July 1. We will accordingly have money to pay our missionaries in full to that date. The income from the churches and schools have contributed to this result, and if the apportionments will continue to come in during the month of July, we will be in a good financial condition to close the year. Remember that the books for this year will close July 31. One month remains in which to get your apportionment in for credit in this year's records. See to it now.

W. A. Baldwin.

OREGON.

LaGrande, June 21, 1900.—LaGrande is a busy town of about four thousand in the Grande Ronde valley, Union county, Oregon. There are eight church buildings and the Salvation Army has a hall. There are something like fifteen saloons and several brothels. Gambling has free swing. Yet there are many good people here.

Our little band numbers sixty-seven, eight of whom have been added since we began our work in April. Our building is a frame 30x60 poorly located. We found a few holding on though preacherless nearly a year. Since April 1 the ladies have put in twelve good long pews. We have sent in twenty subscribers for the Century and received sixty-five copies of

"Christian Melodies." A Bible School library has been started with fifty good volumes, worth at retail \$30 or more. The church has paid \$5 each to the O. C. M. C. and A. C. M. S. and the Bible School's children's day offering is \$25.

Our members are mostly poor and the work is being carried on at a sacrifice, but we believe it will pay. Let us have your prayers.

O. H. King.

FIELD NOTES.

ILLINOIS.

Kankakee, Ill., July 1.—Another glorious day—two by letter, two confessions and four baptisms.—W. D. Deweese.

Princeton, June 23.—A promising young man made the good confession and obeyed the Gospel here last Sunday evening.—J. G. Waggoner.

Kankakee, June 25.—We had joyful meetings yesterday. Two confessions, making seven added recently. Our work is advancing encouragingly.—W. D. Deweese, pastor.

INDIANA.

Greencastle, June 25.—Three were added at Cayuga Saturday night. Bro. T. J. Legg is assisting us in a meeting at this place now. Five added to date. Good interest.—L. V. Barbre.

IOWA.

Des Moines, June 29.—Rev. Thomas L. Kincaid of Bluffton, Ohio, and Miss Leote Shackelford were united in marriage at the bride's home in Des Moines, Iowa, June 27, the writer officiating. Bro. Kincaid is a young minister of brilliant prospects, and his wife will be a valuable help to him.—C. Durant Jones.

MISSOURI.

Salisbury, June 26.—There was one addition by letter to the church at Glasgow, Mo., at my last regular appointment on the fourth Lord's day in June. The scattered flock is being gathered together. The brethren are greatly encouraged. There have been seven added by letter, five by confession in the nine months since I have been preaching for them.—K. W. White.

NEBRASKA.

Deweese, June 25.—Two additions by letter at Ox Bow yesterday, with good prospects for more soon. All departments of work move along nicely.—E. W. Yocom.

VIRGINIA.

Two additions to Emmaus Church, Caroline county, at my last appointment. We are greatly needing in all of the churches today discipline in Christian character. Members should grow in grace and in the knowledge of the Lord Jesus Christ.

Barrooms will close when members of the church will stop patronizing them. "A barroom is no place for a gentleman," said a doctor to me one day. I agree with him. A church member who frequents the barroom acts inconsistently with his profession and injures his influence with both Christians and sinners.—L. A. Cutler.

Myself cured. I will gladly inform any one addicted to
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CHRISTIAN WOMANHOOD.

Helen E. Moses.

ONCE AND FOREVER.

"... own and our own forever, God taketh
not back his gift.

They may pass beyond our vision, but
our souls shall find them out.

When the waiting is all accomplished, and
the deathly shadows lift,

And glory is given for grieving, and the
surety of God for doubt.

We may find the waiting bitter and count
the silence long.

God knoweth we are dust and he pitieth
our pain;

And when faith has grown to fullness and
the silence changeth to song,

We shall eat the fruit of patience, and
shall hunger not again.

So sorrowing hearts, who humbly in dark-
ness and all alone

Sit missing the dear lost presence and
the joy of a vanished day,

Be comforted of the message, that our
own are forever our own,

And God who gave the gracious gift, he
takes it never away.

—Susan Coolidge.

MISS MARY REED.

In North India, on the southern spurs of the Himalayas, is Chandag, the home of Miss Mary Reed, of the American Methodist Episcopal Mission. She is a missionary to lepers, and lives there among them on the slopes of those eternal hills, in pathetic yet cheerful isolation, happy in the joy of her Master's service. Her only companion in her modest home on Chandag Heights is a leper girl sharing her cottage. Without are fragrant flowers scenting the mountain air, and scenes of lofty grandeur as the eye rests upon the snow-clad peaks. A few friends venture to visit her now and then, but the reality of her isolation appears in the guest-tent pitched without her home, and the separate table at which she eats her meals, so that there may be the least possible danger from contagion, for Miss Reed herself is a leper.

Close by we shall find the sphere of her labors in a large leper colony, of which she has the sole charge. The quarters for the women are near her home, those for the men about a mile away. The land which has been set apart for these purposes includes about one hundred acres, and here she has the oversight of an asylum consisting of separate houses for special aspects and stages of the disease, a dispensary, a hospital, and a chapel, with the necessary quarters for caretakers and attendants. In all, eighty-one lepers are under her supervision. Of this number, sixty-four are Christians. It is now her eighth year of happy toil in this scene of earthly suffering, where, with a prayerful heart and unfaltering step she is leading a company of Christ's chosen ones through great tribulation towards the heavenly gates. How it all came about is a touching story.

Miss Reed was born in Ohio in 1857, and in 1884 went to India as a missionary of the Woman's Society of the Methodist Episcopal Church, and entered upon zenana work at Cawnpore. In 1890, finding her health was failing, she returned to America on furlough. While at home came the dread suspicion and subsequent discovery that the mysterious malady was

leprosy. At first the agony was overpowering, but she wrestled in prayer, and triumphed. She quickly decided to give her life to work among the lepers of India, and her thoughts turned to a place among the foothills of the Himalayas, at the base of Chandag Heights, where a group of these outcasts lived, in whom she had already become interested. She kept her disease a secret from all her family except one sister, and returned to India in 1891. She informed her friends by letter of her reason for choosing this service. Since then she has conducted her wonderful work at Chandag, and built up an institution, which in many respects is a model of order and well-arranged facilities.

Now, after seven years, comes the glad announcement that there is ground for hope that the progress of the disease has been checked, and that she may eventually fully recover. In the spring of 1898, physicians who are specialists pronounced her practically cured to the extent that the disease was in her case incommunicable. Later tidings confirm the hope that absolute and permanent healing has been given by the Great Physician. Late in 1898 she wrote: "I have divinely given health, and there is no cause for anxiety. I could go home without jeopardizing any one, and I look so well that no one need fear."—Christian Missions and Social Progress.

THE TROLLEY IN KOREA.

"Women, as well as men, can ride on the cars"—such is the translation of paragraph number two in the rules, or notice to the public, prepared by the Korean president of the Seoul Electric Railway Company. The introduction of this trolley line is referred to by our correspondent as "the first step toward civilization in 'the Hermit kingdom,'" and certainly it seemed that a wide departure from the customs of the country would be made when Korean women availed themselves of President Yi Cha Yun's offer.

Formerly women were not allowed on

the streets in the daytime, but a curfew bell was rung at eight o'clock in the evening, after which hour the men were required to remain indoors, while the women took their exercise.

The work of building an electric railway from the governor's residence, outside the west gate, through the heart of Seoul to the new tomb of Empress Min, beyond the east gate, was begun last year, and completed in May of the present year. Japanese were employed as motormen, and native Koreans as conductors. For several days in May the cars ran over a portion of the route; the service was liberally patronized, and the enterprise appeared to be well established. On the 26th, however, when the president of the company and a few guests were en route to the imperial tomb, the first accident occurred—the child of a native was caught under the wheels and killed. But it so happened that the population of Seoul had for weeks been indulging in somewhat unscientific speculations as to the cause of a drouth which afflicted the land, and now they either thought or pretended that the cause had been discovered. To quote from the Korean Repository: "The electric wires, some say, cut off the influence of heaven; others affirm that as the power-house is built on a sacred spot, there can be no rain until the obstruction is removed." The people lost their self control, stoned the company's employees, battered the car to pieces, and threatened to destroy the power-house. At this juncture the authorities gained control and order was restored, but the curious partnership of the trolley and women's rights in the far east had received a temporary check.—Harper's Weekly.

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ED AMHERST OTT, Lecturer, Author, Dean.

OBITUARY.

John Hamilton Drake, eldest son of John Adams and Harriet O'Neal Drake, was born in North Carolina July 5, 1828. His parents were both early identified with the current reformation, and were personal friends of its great leader, Alexander Campbell. In 1830 the family removed to Illinois, and in 1837 to Fort Madison, Iowa, where, in 1842, John H. became a member of the Christian Church under the ministry of the beloved Aaron Chatterton. In 1846 the family moved to Davis county, Iowa, founding the town of Drakeville, and entering the mercantile business. Here our brother was associated with his father and brother, Gen. F. M. Drake, in business until 1866, when he removed to Albia, Monroe county. In 1870 he established the banking business under the firm name of Drake & Elbert, which was changed to the First National Bank in 1871. Brother Drake was the first and only president of this bank while he lived. His brother, ex-Gov. Drake, succeeds him. Thursday, May 24, Brother Drake, accompanied by his wife, made a business trip to Chicago, intending to return Saturday. Sunday morning about 9 o'clock, May 27, he was suddenly called from earth to his heavenly home. His death occurred at the Great Northern hotel, and was produced by severe and repeated hemorrhages of the lungs. The news was a great shock to this entire community, and caused unusual sorrow. Brother Drake was married in August, 1850, to Miss Caroline Lockman of Drakeville, who, after nearly fifty years of exceptionally happy married life, is left to walk the path of life alone. Of a family of fourteen children, of whom Brother Drake was the eldest, five remain, namely, Gen. F. M. Drake, ex-governor of Iowa, Mrs. G. T. Carpenter, Mrs. F. M. Kirkham, Mrs. Henry Kirkham and Mrs. J. B. Lockman. The body was brought to Albia Monday morning, the business men of the city forming an escort from the depot to the family residence, where the funeral was held Wednesday afternoon, May 30. Services were conducted by the writer, assisted by H. A. Northcutt and several of the city pastors. Brother Northcutt, who officiated at the funerals of both Father and Mother Drake, made the principal address, consisting chiefly of a beautiful and deserving tribute to the memory of our beloved brother. As a citizen, business man, friend and Christian gentleman J. H. Drake possessed the universal esteem and love of his fellow citizens. After his beloved wife, the church in Albia sustained the greatest loss in his death. He was ever faithful, generous, a wise counselor and a genuine friend to all. It was he who inaugurated our new church enterprise, starting and insuring its success by a subscription of \$2,000. We sadly regret that he could not have lived to see the completion of the beautiful edifice into which he had put so much of his heart and means. The following well-deserved tribute is from the Albia Republican: "In the death of Mr. Drake Albia, Monroe county, and the state lose a most estimable public-spirited citizen and Christian gentleman; one in whom each individual loses a staunch friend. We believe it has been truthfully said that the death of no man in the county would have been so universally regretted as his has been. His kind, courteous life, which seemed to be touched with a love of humanity, made

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every man with whom he came in contact feel that in Mr. Drake he had a friend on whom he could depend. This dependence was never misplaced."

R. H. Ingram.

Another Pioneer Gone.—Jacob Moore, one of the old settlers in Cedar county, Iowa, died at his home in Inland township Tuesday, May 8, 1900. He was born in Roanoke county, Virginia, Dec. 10, 1819, and at the time of his death was aged 80 years 4 months and 28 days. He moved to Indiana at the age of 4 years, where he was married Dec. 8, 1842, to Miss Rebecca Sparks. Five children were born to this union, two of whom—John D., who lives at Grouse, Ore., and a daughter, Mrs. J. M. Goddard of Davenport, Iowa—together with his wife, survive him.

In 1855 he moved to Iowa and lived on the same farm until his death. He was liberal, honest and commanded the respect of all who knew him. At an early age he joined the Christian Church, of which he continued a faithful and consistent member until called from labor to reward.

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IN THE HOME.

THERE'S A DEAR LITTLE GIRL COMING HOME TO-DAY.

"Oh! what do you think the angels say?"
Said the children up in heaven;
"There's a dear little girl coming home to-day,
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her here, where his little ones meet,"
Said the children up in heaven;
"She shall play with us in the golden street!
She has grown too fair, she has grown too sweet,
For the earth we used to live in;
She needs the sunshine, this dear girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven:
"My little darling, arise and come
To the place prepared in thy Father's home,
To the home that my children live in;
Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in heaven.

"Far down on the earth do you hear them weep?"
Said the children up in heaven;
"For the dear little girl has gone to sleep!
The shadows fall and the night clouds sweep
O'er the earth we used to live in;
But we'll go and open the gates of pearl!
Oh! why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quick, O angels dear,"
Said the children up in heaven;
"See—she is coming! Look there! Look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven!
Ah—hush—hush—hush—all the swift wings fur!
For the King himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into heaven."

HOW CLARENCE SANG ON FIRST DAY.

One Sunday morning Clarence went with his mamma to a meeting of the Quakers, or, as they like better to be called, the Friends.

After they were seated, he could not help looking about, for everything was so new and strange to him. There was no pulpit in the tiny church, and no choir and no organ. Many of the women were all in gray, with big, queer bonnets. Some of the Friends sat in a half-circle of chairs facing the others. These, his mamma told Clarence afterward, were called elders and ministers.

Every one sat with bowed head and closed eyes, and there was not a sound except the buzzing of some bees that were flying about an apple tree near the open window.

Clarence wished that the blinds might

be opened just a little, so that he could see the pink blossoms and watch the happy, buzzing bees.

He began to find the time very long, and the seat very hard. He wished that somebody would do something. Were they never going to speak or pray? He was tired of waiting.

All at once he remembered something. "Any one," mamma had said, "who really feels it in his heart to do so, may speak or pray or sing, even if he does not belong to the Friends at all."

He could sing, thought Clarence. He would sing "Softly Now the Light of Day." He was sure he could sing that quite through. Perhaps it would be better to ask mamma first, though.

So he whispered softly in her ear.

Mamma did not understand his question; but she thought she did, and so she answered: "Certainly, dear."

Clarence stood up and began to sing. He was too intent on the hymn to see how rosy mamma's cheeks grew, and that even the elders and ministers uncovered their faces in surprise.

How beautiful and solemn the words were:

"Soon for me the light of day
Shall forever pass away."

A good many of the Friends spoke and prayed after that.

When the meeting was over, one of them came and shook Clarence by the hand. He was a very old man with silvery hair and a sweet, calm face.

"Thee has a very sweet voice, little one," said he. "Thee'll come again some First Day, I hope."

"Did he mean he would like to have me sing again, mamma?" asked Clarence, when they were alone.

"Hardly," answered mamma, smiling. "They do not expect children to take part in their meetings. But it was all right," she added, stooping to kiss him. "And I am very glad you did it, dear."—Evelyn Hubbard.

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called to us: 'Boys, I must have closer attention to your books. The first one that sees another idle I want you to inform me, and I will attend to the case.'"

"Ah," thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell. It was not long before I saw Joe look off his book and immediately I informed the master."

"Indeed!" said he, "how did you know he was idle?"

"I saw him," said I.

"You did? and were your eyes on your books when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.—Selected.

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"Will this school prepare one for the mission field?" The primary purpose of the school is to train young women of good education and deep interest in the Master's kingdom to become efficient helpers to the pastors in the cities and larger towns. Those well fitted for this work would no doubt be in some measure fitted to serve Him anywhere.

"Will the number of students be limited?" Yes, we think this necessary lest we might not be able to do justice to those who come, in the way of practical work.

"Will there be a conference held on this line of work at the Kansas City convention?" Yes, we hope for a large enthusiastic one.

"Do you believe that many of our churches will be willing to employ an assistant to the pastor?" Yes, just as soon as they know how much it will add to the success of their work. Besides we are hopeful that some will enter the school who desire to become efficient workers and yet do not expect to depend upon it for a living.

"Who furnishes the money to carry on the school?" We expect those interested in saving the cities to do this, and believe in them sufficiently to guarantee the payment of all bills.

"How long is the course of training?" As arranged at present it is but one session, from Sept. 18, 1900, to May 13, 1901.

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AT CHURCH.

"Bread of heaven,
Bread of heaven,
Feed us till we want no more."

FIVE MINUTES SERMON.

By Peter Ainslie.

*Jesus said unto them, I am the Bread of Life.—John 6: 35.

Jesus Christ has more than a hundred titles in the pages of the Bible. He is called "the Morning Star," "the Word of God," "the Shepherd of the Sheep," "the Prince of Life," "the Mighty One of Jacob," "the Light of the World," "the Author of Eternal Salvation," "the Blessed and Only Potentate," "the King of Kings," "the Lamb of God," and scores of rich descriptives from Isaiah to Revelation, but it seems to me that that which brings him closer to the whole world is the fact that he is "the Bread of Life." Everybody has been hungry at some time and some of us have been very hungry at some special time. Nothing appeals to the whole world so quickly as starvation. Beggars meet us on the streets daily and we pass them by, but here comes a little girl with hunger written all over her face and across her bony hands and she says in a feeble voice, "Please, sir, give me a cent to buy some bread." You feel a little choked and you wonder why your eyes have so suddenly become wet and, with all your might, you cannot hold back dropping something into the extended and soiled palm. And yet no one of us knows the real pain of hunger. We have read of the famines of the world. The daily papers bring to us the horrors in India—millions dying for bread, and amid all of our extravagance it comes in strange contrast that two cents will keep alive for a day one of these dying people, and still they are dying by the thousands. Yet as I look up, I see that starvation is sweeping the world. It has crossed the Himalaya and Soliman mountains into all parts of Asia, across the Ural mountains into Europe and the Red sea into Africa, and across the Atlantic into America and the islands of the sea. This whole world is starving for "the Bread of Life." Great crowds of people are rushing after money, fashion and pleasure in the hope of satisfying their hunger. They pay enormously for their chase. Nothing satisfies this craving but Jesus. He was often hungry Himself, but He feeds the thousands in the desert and He is now the living bread.

Now let us go back to the alphabet of this figure. Fully fifteen hundred years before Christ, God fed the Israelites on manna. See yonder, they are up early in the morning. They must all gather a certain quantity. There is enough for all. Their measures are full. They cannot gather and store up, but they must gather daily and they are sustained through all their travels in the wilderness. Jesus is the living manna for us in this world pilgrimage. We must eat of Him daily. Reading the Bible once a week will not sustain life. The book itself is small but there is enough knowledge in the Bible for all the world and Jesus will become personal to each of us. Fill up your heart measure until it runs over. That day let the truth of God saturate your being, and so with the next day, and so on with

*This is the Sunday School lesson for next Sunday. Lesson: John 6: 22-40.

every day until human life gets to be like God. A little green bug has fallen on my window sill. Its color tells that it has come from the green leaves that hang near my window. I see in the desert sand a small reptile that has partaken of the color of the soil in which it lives, and a dozen such illustrations I meet on a morning walk. What do they mean? They teach that men and women take on the complexion of the thing upon which they feed. What then of "the Bread of Life?" No day is ever begun well nor closed decently without eating of the living bread. It must be done to maintain life and done so practically that we shall come to say as Job said: "I have esteemed the words of the Lord more than my necessary food."

Our Father, thou hast promised to satisfy us as we hunger for righteousness. Grant that it may be so now. Amen.

ADVERTISEMENTS IN RELIGIOUS NEWSPAPERS

The time has come when some thought should be given to the material which enters our religious newspapers. Even the moral mind is today questioning the effect of some of the advertisements seen in the "secular" papers. Sentiment is growing very adverse to many advertisements which meet our eyes frequently on one of the most prominent pages of the "religious" papers.

Fathers and mothers concerned about the welfare of their boys and girls are very unwilling for them to come in touch with such literature as sometimes occupies a whole page of the paper which should be read throughout without question by every member of not only the Christian family, but the non-Christian family as well. I rejoice that the times are beginning to rebel against this "liberty of the press" especially in religious literature; and that some of our Christian editors have the moral courage to advertise only that which is wholesome and pure. May many others follow this example, and may sentiment grow so strong against all but the clean advertisements that especially our religious papers may stand for nothing but pure, wholesome reading and thereby demand greater respect from the Christian and from the world as well. Dema H. Oeschger.

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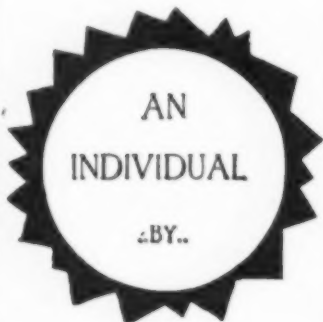
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